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☪ THE MIRROUR OF THE BLESSED LYF OF JESU
CHRIST / A TRANSLATION OF THE LATIN WORK
ENTITLED MEDITATIONES VITÆ CHRISTI / ATTRI-
BUTED TO CARDINAL BONAVENTURA ☪ MADE
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УЧАЩЕЛИ ОБОУЧАТЕ

INTRODUCTORY NOTE

THIS devotional Life of Our Lord is a free translation of portions of the Latin *Meditationes Vitae Christi*, a work variously attributed to S. Bonaventura, the Augustinian Cardinal Bonaventura Baduarius, and to Joannes Gorus, most frequently to the first-named. The *Meditationes* were popular over the whole of Europe, and were rendered into the vernacular of most Continental countries. The English version was made by Nicholas Love, prior of the Carthusian house of Mount Grace de Ingelby, Yorks., before 1410; in that year it was presented to Archbishop Arundel, noted for his vigorous persecution of the Lollards. Nothing is definitely known about Nicholas Love beyond the statement found in many manuscripts that the translation was made by him.¹

The ascription of the translation to T. Merton, or Morton, rests upon the note 'Explicit liber speculum vite Christi per T. Morton', found in MS. Bodley 131, a copy dating about 1460.

The number of manuscripts is very great, twenty-three are known to exist; but the textual variation between them is of so little importance that the plan adopted of reproducing one manuscript in collation with two others is justifiable. The manuscript I have chosen for the text is MS. Brasenose College e. 9 (now deposited in the Bodleian Library). This copy is quite perfect, containing portions intentionally omitted in other manuscripts; it is carefully written in a neat scribal hand, and has very few textual errors; it was made about 1430. An additional interesting feature

¹ In 1415 Henry V confirmed to Nicholas, prior of Mount Grace, the alien priory of Hinckley. This prior is most probably our translator.

in connexion with it is the fact of its having the translator's monogram at the foot of the first page.

The two manuscripts which I have collated with the Brasenose MS. are the Sherard MS. (in the possession of Lord Aldenham) and another Bodleian copy, MS. e. Musæo 35. Both are well-written and finely illuminated examples, and date from the latter half of the fifteenth century.

The 'Mirrour' was printed by Caxton ?1488, Pynson ?1495, and by Wynkyn de Worde in 1517 and 1523.

As regards the treatment of the text it is only necessary to say that the þ of the manuscript has been expanded to *th*; on the other hand, 3 has been retained, because of its difference in value; *ithu* has been written *Jesu* throughout. The punctuation is editorial, the pointing of the manuscript being of no value.

It is not expected that the language will present any difficulty, but as an aid to those who are unfamiliar with the earlier forms of our language a word-list has been added.

It is a source of deep regret to the editor that the late Lord Aldenham did not live to see the completion of a work in which he took great interest, willingly rendering every assistance in his power towards its publication. My thanks are also due to the Librarian of Brasenose College (Mr. G. H. Wakeling, M.A.), for permission to transcribe the college manuscript; and to Sir Henry Ingilby, for the loan of his copy.

To Dr. W. A. Craigie, who has read the proofs, I am greatly indebted for many valuable hints and suggestions; also I have to thank Miss E. R. Steane for her assistance in the production of the volume.

L. F. POWELL.

OXFORD.

- ¶ At the bygynnyng the prohome of the book that is cleped the Mirroure of the bliffid lyf of Jesu Crifte.

The first parte of the Moneday.

- ¶ A deuoute meditacioun of the grete counsaile in heuene for the restorynge of man and his saluacioun. Cap^m. i^m.
- ¶ Of the manere of lyuynge of the blessed virgyne mayden Marie Cap^m. ij^m.
- ¶ Of the Incarnacioun of Jesu / and the feste of the Annunciacioun ~ and of the gretynge *Aue Maria*. Cap^m. iij^m.
- ¶ How that oure lady went to Elizabeth and mekely grette hir Cap^m. iiij^m.
- ¶ How Joseph thouzte to leue priuely oure lady feynt Marie Cap^m. v^m.
- ¶ Of the Natiuitie of oure lorde Jesu Chrifte. Cap^m. vj^m.
- ¶ Of the Circumcisioun of oure lorde Jesu. Cap^m. vij^m.
- ¶ Of the Epiphanye / that is the opoun schewynge of oure lorde Cap^m. viij^m.
- ¶ Of the purificacioun of oure lady feynt Marie. Cap^m. ix^m.

The secounde part for the Twesday.

- ¶ Of the fleyng of oure lorde Jesu in to Egipte. Cap^m. x^m.
- ¶ Of the turnynge azeine of oure lord Jesu fro Egipte. Cap^m. xj^m.
- ¶ How the childe Jesu lasse alone in Jerusalem. Cap^m. xij^m.

- ¶ What manere of lyuyngge oure lorde Jesu hadde / and
what he dede fro his .xij. ȝere vnto the bygynnyngge
of his .xxx. ȝere Cap^m. xiiij^m.
- ¶ Of the bapteme of oure lorde Jesu / and the wey therto.
Cap^m. xiiij^m.

The thride part for the Wennesday.

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- ¶ Of the fastyngge of oure lorde Jesu / and his tempta-
ciouns in deferte Cap^m. xv^m.
- ¶ How oure lorde Jesu bygan to teche and gadre
disciples Cap^m. xvij^m.
- ¶ Of the myracle done at the brydale of water turned
into wyne Cap^m. xvij^m.
- ¶ Of the excellent fermoun of oure lorde Jesu in the
hille Cap^m. xvij^m.
- ¶ Of the seruauunt of Centurio / and the sone of the litel
kyngge heled of oure lorde Jesu . . . Cap^m. xix^m.
- ¶ Of the Paletyke man let down in his bedde by the
house helynge / heled of oure lorde Jesu thorow
the byleue of hem that beren hym . Cap^m. xx^m.
- ¶ How that Martha was heled of hir siknes by touch-
yngge of the hem of oure lordes clothinge. Cap^m. xxij^m.
- ¶ Of the conuerfioun of Marye Mawdeleyne. Cap^m. xxij^m.
- ¶ Of the spekyngge of oure lorde Jesu with the womman
Samaritane at the pytte of water . . . Cap^m. xxiiij^m.
- ¶ How the disciples of Jesu plucked the eres of corne /
and eten hit for hunger on the sabbot day.
Cap^m. xxiiij^m.

The fourte part for the Thurrefday.

- ¶ Of the fedynge of the grete peple with brede multi-
plied Cap^m. xxv^m.

- ¶ Of the fleyng of oure lorde Jesu whan the peple wolde
haue made hym her kyng Cap^m. xxvj^m.
- ¶ Of the prayer of oure lorde Jesu in the hil : and hou
after he came to his disciples Cap^m. xxvij^m.
- ¶ Hou the Pharisees and othere token occasioun of
sclaundre of the wordes and dedes of Jesu.
Cap^m. xxviii^m.
- ¶ Of the special rewarde of oure lorde Jesu byhoten to
alle thoo that forsaken the world for his loue.
Cap^m. xxix^m.
- ¶ Of the transfiguracioun of oure lorde Jesu in the hille.
Cap^m. xxx^m.
- ¶ Of the fike man heled at the water in Jerusaleme
cleped probatica piscina Cap^m. xxxj^m.
- ¶ Hou oure lorde Jesu caste oute of the temple the
biggers and the selleres aȝenst goddis lawe.
Cap^m. xxxij^m.
- ¶ Of the resceyuyng of oure lorde Jesu by the tweyne
sistres / Martha and Marie. And of the two manere
of lyuyng / that ben actif and contemplatyf / in holy
chirche Cap^m. xxxiij^m.
- ¶ Of the reysyng of Lazare and othere tweyne dede
bodies Cap^m. xxxiiij^m.
- ¶ How the Jewes token her counsaile and conspired
aȝenst Jesu in to his deth Cap^m. xxxv^m.
- ¶ Hou oure lorde Jesu came aȝeyne to bethanye the
Saterday bfore palm fondey / and of the soper made
to him there / and of tho thinges done therat.
Cap^m. xxxvj^m.
- ¶ Hou oure lorde Jesu come to Jerusaleme vpon palme
fondey Cap^m. xxxvij^m.

- ¶ What oure lorde Jesu didde from palm sonday in to the thorfday after next fewynge. Cap^m.xxxviiij^m.
- ¶ Of that worthy soper that oure lorde Jesu made the nyzt bfore his passioun / and of the noble circumstaunces that befel therwith Cap^m.xxxix^m. 196

The fifte part for the Fridaie.

- ¶ Of the passioun of oure lorde Jesu Crist: and first of his prayer and takynge at matyne time. Cap^m.xli^m.
- ¶ Of the bryngynge of oure lorde Jesu bfore pilate at prime Cap^m.xliij^m.
- ¶ How oure lorde Jesu was dampned to the deth of the crosse aboute tierce of the day Cap^m.xliij^m.
- ¶ Of the crucifienge of oure lorde Jesu at the sext houre. Cap^m.xliij^m.
- ¶ How oure lorde Jesu 3alde vp the spirit at none. Cap^m.xliiiij^m.
- ¶ Of tho thinges that byfel after the deth of oure lorde Jesu at after none Cap^m.xlv^m.
- ¶ Of the takynge doun of the crosse oure lordes body Jesu at euesong tyme Cap^m.xlvij^m.
- ¶ Of the burienge of oure lorde Jesu at complen tyme. Cap^m.xlvij^m.
- ¶ What was done of oure lady and othere after the burieng of Jesu Cap^m.xlvijij^m.

The fixte part for the Saturday.

- ¶ What oure lady and othere with here deden on the saturday Cap^m.xlix^m.

The feuenthe part for the sonendaye.

- ¶ Of the glorious resurrexioun of oure lorde Jesu / and of
the firste apperynge of hym to his blissed moder /
as it may be resonably trowed Cap^m. l^m.
- ¶ How that Mawdeleyn and other maries come to the
graue Cap^m. l^j^m.
- ¶ How oure lorde Jesu apperede after his resurrexioun
to Mawdeleyne Cap^m. li^j^m.
- ¶ How oure lorde Jesu aperede to the thre maries.
Cap^m. lii^j^m.
- ¶ How oure lorde appered to petre Cap^m. liii^j^m.
- ¶ Of the comynge agen of oure lorde Jesu to the fadres /
and of here ioyful songe Cap^m. l^v^m.
- ¶ How oure lorde Jesu apperede to the two disciples
goynge toward the castel of Emaws Cap^m. l^v^j^m.
- ¶ How oure lorde Jesu aperede to his apostles and disci-
ples that were reclused for drede on the self day of
his resurrexioun Cap^m. l^vⁱ^j^m.
- ¶ How oure lorde Jesu apperede the viij day after to his
disciples / Thomas presente Cap^m. l^vⁱⁱ^j^m.
- ¶ How oure lorde Jesu aperede to the disciples in Galile.
Cap^m. lix^m.
- ¶ How oure lorde Jesu apperede to the disciples at the
see tyberiaades Cap^m. lx^m.
- ¶ Of alle the apperynges of oure lorde Jesu in general.
Cap^m. lx^j^m.
- ¶ Of the Ascencioun of oure lord Jesu Cap^m. lxⁱ^j^m.
- ¶ Of the fendynge doun and comynge of the holy gost.
Cap^m. lxii^j^m.
- ¶ Of that excellent and worthyest sacrament of Cristes
blesed body Cap^m. lxiii^j^m.

Attende lector huius libri prout sequitur
in anglico scripti quod vbicunque in
margine ponitur litera .N. verba sunt trans-
latoris siue compileris in anglico praeter
illa que inferuntur in libro scripto / secundum
communem opinionem / a venerabili doctore
Bonaventura in latino de meditatione vite
christi. Et quum peruenitur ad processum et
verba eiusdem doctoris inferitur in margine
litera .B. prout legenti siue intuenti istum
librum speculi vite christi lucide poterit
apparere.

¶ Prohemium

Here byginneth the proheme of the booke that is cleped
the Mirroure of the blessed lyf of Jesu crist.

QUecumque scripta sunt / ad nostram doctrinam
scripta sunt: vt per pacienciam / et consolacionem
scripturarum / spem habeamus. Ad Romanos
xv^o cap^o. iv. These ben the wordes of the grete

doctour and holy apostil Paul. Confiderynge
that the goostly lyuyng of alle trewe cristen creatures in
this world stant specialy in hope of the blisse and the lyf
that is to come in another world: and for also moche as
tweyne thinges principally norisshen and strengthen this
hope in man / that is pacience in herte and ensauple of
vertues and good lyuyng of holy men writen in bookes /
and fouereynly the wordes and the dedes writen of oure
lord Jesu crist / veray god and man / for the tyme of his
bodily lyuyng here in erthe: therefore to strengthe vs
and comforte vs in this hope spekith the apostil the wordes
aforseide to this entent: seienge / that alle thinges that
ben writen generally in holy chirche and specially of oure
lord Jesu crist / they ben writen to oure lore: that by
pacience and comforte of holy scriptures we haue hope /
that is to saye of the lyf and blisse that is to come in an
other world.

¶ Here to accordyng spekethe seint Austyn thus: Goddes
sone toke man: and in hym he suffred that longeth to man /
and was made medecyne of man: and this medecyne is so
mykel that it may not be thougt. For there is no pride / but
that it may be iheled thorugh the mekenes of goddis sone:
there is no couetise / bot that it may be heled thorugh his
pouerte: ne wraththe / but that it may be heled thorugh his
pacience: nor malice / but that hit may be heled thorugh
his charitie: and more ouer there is no synne or wicked

¶ Augu-
stinus de
agone
christiano.

nesse / but that he schal want it and be kept fro it / the
 whiche byholdeth inwardely and loueth and foloweth the
 wordes and the dedes of that man in whom goddes sone
 3af hyt self to vs in to ensample of good lyuynge. Where-
 fore now bothe men and wymmen and euery age and
 euery dignyte of this worlde is stired to hope of euere-
 lastyng lyf. And for this hope and to this entente / with
 holy writt also ben writen dyuerse bookes and tretees of
 deuout men : not onliche to clerkes in latyn / but also in
 englysh to lewed men and wommen and hem that ben of
 symple vnderstondynge. Among the whiche beth writen
 deuout meditaciouns of cristes lyf / more pleyne in certeyn
 parties than is exprelled in the gorpelle of the foure
 euangelistes. And / as it is seide / the devout man and
 worthy clerk / Bonauenture / wroot hem to a religious wom-
 man in latyn. The whiche scripture and writynge / for
 the fructuouse mater ther of sterynge specially to the loue
 of Jesu / and also for the pleyne sentence to comune vnder-
 stondynge / semeth amonge othere souereynly edifienge
 to symple creatures : the whiche as children haue nede to
 be fedde with mylke of lyte doctrine / and not with sadde
 mete of grete clergie and of hize contemplacioun. Where-
 fore / at the instaunce and the prayer of somme deuoute
 soules / to edificacioun of suche men or wommen is this
 drawynge out of the forseide book of cristes lyf wryten in
 englysch / with more putte to in certeyn parties and also
 with drawynge of dyuerse auctoritees and materes as it
 semeth to the writere here of most spedeful and edifienge
 to hem that ben of symple vnderstondynge. To the whiche
 symple soules / as seint Bernard seith / contemplacioun of
 the manhede of criste is more lykyng / more spedeful / and
 more fiker than is hize contemplacioun of the godhede.
 And therefore to hem is principally to be sette in mynde

¶ Bernar-
 dus ad
 fratres
 cartusien-
 ses de
 monte dei.

the ymage of cristes incarnacioun / passioun / and resurrec-
 cioun: so that a fymple soule that kan not thenke bot
 bodies or bodily thinges mowe haue fomwhat accordynge
 vnto his affeccioun wherwith he may fede and stire his deuoc-
 cioun. Wherfore it is to vndirstonde at the bygynnyng
 as for a principal and general rule of dyuers ymagina-
 ciouns that folowen after in this book / that the discryuyng
 or speches or dedes of god in heuene and anges and
 other goftly substaunces ben only written in this manere and
 to this entent / that is to seie as deuoute ymaginaciouns
 and liknesses stiryng fymple soules to the loue of god and
 desire of heuently thinges. For / as seint gregory seith /
 therefore is the kyngdom of heuene likened to erthely
 thinges: that by tho thinges that ben visibill / and that
 man kyndely knoweth / he be stired and rauysched to loue
 and desire goftly invisibill thinges that he kyndely knoweth
 not. Also seint John seith / that alle tho thinges that Jesu
 dide ben not written in the gospell. Wherfore we mowen
 to steryng of deuocioun ymagine and thynke dyuerse
 wordes and dedes of hym and othere that we fynde not
 written / so that it be not aȝenst the byleue / as feynt gregor
 and other doctoures feyne: that holy writt may be expowned
 and vndirstonden in dyuers maneres and to dyuerse pur-
 poses / so that it be not aȝenst the bileue or gode maneres.
 And so what tyme or in what place in this book is writen /
 that thus dide or thus spak oure lord Jesu or othere that
 ben spoken of / and it mowe not be preued by holy writ / or
 grounded in expresse seienge of holy doctoures / it schal be
 taken none othere wise than as a deuoute meditacioun that
 it myȝte be so spoken or doon.

¶ And so for as moche as in this book ben conteyned
 dyuerse ymaginaciouns of cristes lyf: the which lyf fro the
 bygynnyng in to the endyng euermore blessed and with

¶ De sano
 intellectu
 huius
 libri.

¶ Gregor-
 ius in ora-
 tione.
 Simile est
 regnum
 celorum
 thesauro.

¶ Nota
 bene.

outen synne / passynge alle lyues of alle othere seyntes / as for a fynguler prerogatyf may worthely be cleped the blessed lyf of Jesu Crist. The whiche also be cause that it may not be fully discryued as the lifes of othere seyntis / but in a maner of lickenes as the ymage of mannis face is schewed in the mirrour : therfore as for a pertynent name to this book it may skilfully be cleped the mirrour of the blessed lyf of Jesu crist.

¶ Nomen
libri.

¶ Bona-
uentura
incipit.

¶ Beata
Cecilia.

¶ Furthermore forto speke of the prophitable mater of this book. The forsaide clerk bonauenture / spekyng to the womman forsaide / in his proheme byginneth in this manere sentence. Among other vertues commendynge of the holy virgyne Cecile it is writen that sche bare alwey the gospel of crist hyd in hir breste : that may be vnderstonde that of the blessed lyf of oure lord Jesu crist writen in the gospel sche ches certeyne parties moste deuoute / in the whiche sche sette hir meditacioun and hir thougt nyzt and day with a clene and hole herte. And whan sche had so fully al the manere of his lyf ouer gone / sche bygan azeine : and so with a likyng and swete taft goostly schewyng in that manere the gospel of crist / sche sette and bare it euere in the priuete of her brest. In the same manere I counseile that thou doo. For among alle goostly exercises I leue that this is most necessarye and most profitable : and that may bryng to the higest degre of good lyuyng / that stant specially in perfite despisyng of the world / in pacience suffryng of aduersitees / and in encres and in getyng of vertues. For sothely thou schalt neuere synde where man may so perfyly be tauzt : First forto stable his herte azenst vanytees and disceyuable likynges of the world : also to strengthe hym amonge tribulaciouns and aduersitees : and furthermore to be kept fro vices and to getyng of vertues / as in the blissed lyf of oure lord Jesu / the whiche was euere with oute de

¶ Nota tria
vtilia ex
vita christi.

Prohemium

II

fauzte moſte perfyte. Firſt / I feie that beſy meditacioun and
cuſtomable of the bleſſid lyf of Jeſu ſtableth the ſoule and
the herte aʒenſt vanitees and deſceyuable likynges of the
world. This is opounly ſchewed in the bleſſid virgyne
Cecile / bifore nempned / whan ſche filled ſo fully hir herte
of the lyf of Criſt / that vanytees of the world myzt not
entre in to hir. For in al the grete pompe of wedding /
where ſo many vanitees ben vſed / whan the orgenes blewen
and ſongen / ſche ſette hir herte ſtably in god / ſeinge
and preyenge : Lord ! be my herte and my body clene
and not deſoiled : ſo that I be not confounded.

¶ Primum.

¶ Exem-
plum
de beata
Cecilia.

¶ Alſo as vnto the ſecounde. Wherof han martires her
ſtrengthe aʒenſt dyuerce tourmentis / bot / as ſeynt Ber-
nard ſeith / in that they ſetten all her herte and deuocioun
in the paſſioun and the woundes of criſte ? For what tyme
the martir ſtant with al the body to rent / and neuertheles
he is ioyful and glad in alle his peyne : where troweſt is
than his ſoule and his herte ? Sothely in the woundes of
Jeſu. 3e / the woundes not cloſed / bot open and wyde to
entre ynne : and elles he ſchulde fele the hard yren and
not mowe bere the peyne and the ſorwe / bot ſone faile
and denye god. And not onliche martires / bot alſo con-
feſſours / virgynes / and alle that lyuen riʒtwiſly / deſpiſynge
the worlde in many tribulaciouns / infirmytees / and dedes
of penaunce : bothe kepen pacience / and alſo more ouer
therewith ben ioyful and glad in ſoule / as we mowe ſeen
alday : and why ſo bot for her hertes ben more propurly
in criſtes body / be deuoute meditacioun of his bleſſed lyf /
than in hir owne bodies ?

¶ Secun-
dum.

¶ Nota
Bernardus
de mar-
tyribus.

¶ And as to the thridde poynt : that it kepeth fro vices
and diſpoſeth ſouereynly to getynge of vertues : preveth
wel in that the perfectioun of alle vertues is founden in
criſtes lyf. For where ſchalt thou fynde ſo open enſample

¶ Tercium.

¶ Bernardus super cant. : sermone 22^o.

¶ Nota.

and doctrine of fouereyn charite / of perfite pouerte / of profounde mekenes / of pacience and other vertues as in the blessed lyf of Jesu crist? Herfore seith seynt Bernard : that he trauailleth in vayne aboute the getyng of vertues who so hopeth to fynde hem owhere bot in the lorde of vertues / whos lyf is the mirrour of temperaunce and alle othere vertues. Lo here grete comforte and goostly profizite in deuouzt contemplacioun of cristes bleffid lyf. Wherefore thou that coueytest to fele truly the fruyte of this book / thou moſte with al thy thouzt and al thyn entente in that manere make the in thy soule present to tho thynges that ben here writen / seide / or done of oure lord Jesu : and that besily / likyngly / and abidyng : as theyh thou herdest hem with thy bodily eeres / or seie hem with thyne eizen done : pyttyng away for the tyme and leuyng alle othere occupaciouns and befyneſſes.

¶ N.

¶ And though it so be that the bigynnyng of the matere of this book / that is the bleffid lyf of Jesu crist / be at his Incarnacioun : neuertheles we mowe firſte deuoutliche ymagine and thenke ſomme thinges done byfore touching god and his aungels in heuene : and also as anemptes the bleffid virgyne / oure lady ſeynte marye / in erthe : of the whiche is to biginne. And for also moche as this book is deuyded and departed in viij parties / after viij daies of the weke : euery day one party or ſomme therof to ben had in contemplacioun of hem that han therto deſire and deuocioun. Therefore at the Moneday / as the firſte worke day of the weke / bygynneth this goſtly werk / tellynge firſte of the deuoute inſtaunce and deſire of the holy aungelis in heuene for manis reſtoringe and his ſaluacioun : to ſtire man amonge other that day ſpecially to worſchippe hem : as holy chirche the ſame day maketh ſpecial mynde of hem. Also not oneliche the mater of

this book is pertynent and profitable to be had in contemplacioun the forfeide dayes to hem that wollen and mowen / bot also as it longeth to the tymes of the 3ere : as in aduent / to rede and deuoutly haue in mynde fro the bygynnyng in to the natiuite of oure lord Jesu : and thereafter in that holy feste of cristemasse : and so forth of othere matires / as holy chirche maketh mynde of hem in tyme of 3ere. And among othere who so redeth or hereth this book / felynge eny goostly fwetnes or grace there thoru3 / preie he for charitie specially for the auctour and the drawere out therof / as it is writen here in Englifthe to the profyte of fymple and deuout foules / as it was seide byfore. And thus endeth the proheme : and after foloweth the contemplacioun for Moneday in the firste party and the firste chapitle.

¶ The firste partie hath fwe chapitres touchinge contemplacioun for Moneday and for the tyme of Aduent / as it foloweth after.

¶ A deuoute Meditacioun of the grete counseile in ¶ Cap^m.jm. heuene for the restorynge of man and his sauacioun.

After the tyme that man was exiled oute of the hize Citee of heuene by the ri3twis dome of all my3ty god / louereyne kyng thereof / for his trespas and his synne : and so wrecchedly lay in presoun / and was holden in the bondes of that tyraunt the deuel of helle / that none my3te come a3en to that blessed citee the space of fyue thowsand 3ere and more : alle the bleffid spirites of heuene desiryng the restorynge of her companye / that was fallen down with lucifer / hadden grete compassioun of so longe meschief of man that was made to here restorynge / and preiden often for his restorynge / but specially and with more instaunce

¶ N. B.

¶ Bernardus.

¶ Propositio
Gabrielis.

whan the tyme of grace was comen. What tyme / as we mowen deuoutly ymagyne / alle that bleffid companye of aungels gedered to gidre with one wille and fouereyne deuocioun fellen doun prostrate to fore the trone of almyȝty god / kyng of heuene. And gabriel / to whom / as feint Bernard feith / was made ſpecial reuelacioun of cristes incarnacioun / in her alther name ſeide in this manere: Almyȝty lord / it liked in ȝoure hiȝe maieſte / of ȝoure endeles goodneſſe / to make of nouȝt that noble and reſonable creature / man / for oure conforte and oure goodneſſe : that of hym ſchulde be made the reſtorynge of oure falſe companye / lucifer and his ſelawes / that fellen doun fro vs by apoſtacie : ſo that he ſchulde dwelle here in this bliſſed place with vs / louynge and worſchippyng ȝow with outen ende. But loo / good lorde / now alle thei periſſhen and none is ſaued : and in ſo manye thouſand ȝere paſſed / we ſeie none of hem alle here. Oure enemyes hauē the victorie : and of hem oure party is noȝt reſtored / but the priſoun of helle continuallye filled. Wherto / lorde / be they borne to ſo greet meſchief? For though it be done after ȝoure riȝtwiſneſſe : neuertheleſſe / lord / it is now tyme of mercye. Haueth in mynde that ȝe made hem after ȝoure owne likneſſe : and though her forme fadres ſolily and wrecchedly breken ȝoure maundement or heſte : neuertheles ȝoure mercye is aboue alle thinges. Wherefore all her eyzen ben ſette vpon ȝow / as the ſeruantes in the lordes handes / til ȝe haue mercye / and helpe hem with a ſpedeful and heleful remedie.

¶ De contencione inter miſericordiam et veritatem.

¶ Herewith bygan a manere of altercacioun and diſputefoun bytwixe the foure kynges douȝtres / that is to ſaie / mercy and ſothfaſtneſſe / pees and riȝtwiſneſſe. Of the whiche foure / mercye and pees accordynge to the aungels prayer forſeide weren fauorable to mannis reſtorynge : but

the tother tweyne sistres / sothefastnes and ríztwífnesse / aȝeyne feiden : als feint Bernard be deuouȝt ymaginacioun maketh herof a faire proceſſe and a long. But ſorto take therof ſhortly / as to oure purpoſ at this tyme / ſumwhat in othere manere and in othere wordes we mowen ymagyne and thenke thus : Firſt / mercy and pees knelynge to fore her fader / kyng of heuene / by the prophetes wordes Dauid feiden thus : Lorde / ſchalt thou caſt away fro the man with owten ende / or haſt thou forȝeten to doo mercye ? And this often and longe tyme they reherſeden. Thanne ſeide oure lorde : Lete clepe forth ȝoure othere tweyne ſuſtres / the whiche ȝe ſeen redy aȝenſt ȝow / and lete vs here alſo what they wole ſeie herto.

¶ Bernardus in ſermone de annunciacione.

¶ Numquid in eternum proiciet deus.

¶ And whan they were cleped / and comen alle togidre / mercy bygan and ſeide in this wiſe : My fader of mercy / it was ȝoure wille euere with outen ende amonge ȝoure othere douȝtres / my ſuſtres / to ȝeue me that prerogatyf abouen alle ȝoure werkes / that not onliche I ſchulde ſpecially regne here with ȝow in heuene / bot alſo that the erthe ſchulde be replenyſched and filled with me to ſo mykel vertu that who ſo wolde trewely and biſely aſke my help in any meſchief or nede / he ſchulde with outen fayle fynde ȝoure focour and helpe thorouȝ the mediacioun of me. But loo now / my dere fader / that worthy party of erthe and ȝoure noble creature man / in his grete wrecchedneſſe and meſchief ſo longe tyme liggyng / cryeth conſtynuellyche and aſketh after myn helpe : and now tyme is comen in the whiche but ȝe helpe and ſaue hym I periſſhe and leſe my name.

¶ Mifericordia.

¶ Mifericordia eius ſuper omnia opera eius.

¶ Mifericordia domini plena eſt terra.

¶ Here aȝenſt the other ſiſter / ſothefastneſſe / ſeide : And ȝe knowen wele my fader / ſothfaſt god / that I am the bygynnyng of ȝoure wordes / and after ȝe made man in ſo grete worthyneſſe / ȝe wedded me to hym in that

¶ Veritas.

¶ Principium verborum tuorum / veritas.

condicioun that what tyme he breke 3our heste / he and alle that comen of hym schulde lese hir bleffid lyf and be dampned and done to dethe. Wherefore sithen he forsoke me / and betoke hym to 3oure enemye and myne / the fader of lesynge / witnesfynge my sistre rijtwisnesse / I perische and lese my name but he hath the dethe that he hath deserued.

¶ Justicia.

¶ Justicia
tua /
justicia in
eternum :
et lex tua
veritas.

¶ Thanne spake rijtwisnesse and seide : Rijtwyse lorde / my fader / thou hast ordeyned me gouernour of thy dome / lastynge with outen ende : and my sistre truthe techen of thy lawe : and al though it so be that oure sifter mercye be stired of pitee and a gode 3ele for mannis sauacioun : neuertheles in that sche wolde saue hym that hath so greetly forfeited a3enst 3ow and vs also with outen dewe satisfaccioun / sche wolde destroye vs bothe hir sistren / that is to seie trewthe and rijtwisnesse / and sordone oure name.

¶ Pax.

¶ In pace
factus
est locus
eius.

¶ Herwith the ferthe sustir / Pees / came forth / and first soberlly blamyng hir sustres for here contrarious wordes and her stryf / seide to hem thus : Knowe 3e not wele / sustres / that oure fader hath ordeyned and made his place onliche there as I am / and I may not abide ne dwelle there as is stryf or difencioun ? and that is no3t semely / bot fully a3enst kynde to be amonge vertues. Wherefore but 3e cese of stryf and be accorded / I mo3te forsake 3ow and my fader also. Lo here a grete contrauerfy bitwix these foure dou3ters of oure lorde : and so grete resones that it was no3t seyn how that in mannis sauacioun / mercy and sothfastnesse / pees and rijtwisnesse / my3t fully be kept and accorded.

¶ Pater
dedit omne
iudicium
filio.

¶ Than bad the fader of heuene / that for also mykel that he hadde committed and 3euene alle his dome to his dere sone / fouereyne wisdome / kyng euerlastynge / with hym

in one godhede / that thise foure douztres schulde goo to hym / he to termyne this questioun and ȝeue a dome thereon. And than the kyng / fouereyn wisdom / wroot the sentence and the dome in this matere / and toke it to his Chauncelere / **¶** *Judicium regis.* Refoun / to rede it in his name / faienge in this wordes : This douzter sothfastnesse feith / that sche perissbeth and leseth her name / but man haue the deth that he hath differued : and with her accordeth her suster riȝtwisnesse : and on the othere side mercy feith / that sche perissbeth and leseth hir name / bot man haue mercy and be saued : and with her accordeth the ferthe sustre Pees. Wherefore to accomde alle thise to gidre / and for a fynal dome in this matire / let be made a gode dethe of man : so that one be founden with outen synne that may and wole innocently and for charitee suffre deth for man : and thanne haue they all that they asken. For than may not deth lenger holden hym that is with owten synne or trespass : and so he schal pers hym / makyng in hym a hole and a way / thorow the whiche man may passe and be saued.

¶ In this sentence and dome alle the courte of heuen / wondring and commendynge the fouereyn wisdom / askeden wel herto : but furthermore askeden amonge hem self / where that one myȝte be founden that schulde fulfille and do this dede of charite.

¶ And than mercy toke with hir refoun and souȝte among alle the ordres of aungels in heuene to se whether any of hem were able to doo this dede : bot ther was none. Also sothfastnesse souȝte fro heuene to the clowdes bynethen / whether there were eny creature that myȝte perfourme it : and they weren alle vnable.

¶ Riȝtwisnesse went down to Erthe and souȝte among the hize hilles / and in to the depe pytte of helle / whether there were eny man that myȝte take this good and innoc

¶ Domine in celo misericordia tua &c.

¶ Omnes
declinaue-
runt &c.

¶ Non est
qui faciat.

¶ Non est
usque ad
vnum.

¶ Racio
incarna-
cionis filii
dei.

cent deth; but there was none founden clene of synne /
no / not the child of one dayes birthe. And so sche went
aȝen vppe to hir sustres tellynge / that alle men had for-
feted and weren vnable: and there was non that myȝte
do that good dede. Wherefore they weren alle full fory
and heuy that they myȝte not fynde that one that they
desireden. Than seide pees: Wete ȝe not wele / that the
prophete that seide there is none founden that may done
good: afterward he putteth to more and seith / til it come
to oon: this oon man may be he that ȝaf the sentence
forfaide of mannis fauacioun. Wherefore preie we hym
that he wole helpe and fulfille it in dede. For to hym
speketh the prophete after in the foreseide psalme / saienge:
Lord / thou schalt saue man and bestes after thymykel mercy.
Bot thanne was a questioun amonge the sustres committed
to Refoun forto determyne which persone of thre / fader
and sone and holy goost / one god / schulde become man
and doo this merciful dede. Thanne seide refoun: That for
als mykel as the persone of the fader is properly dredeful
and myȝty: the persone of the sone al wyse and witty:
and the persone of holy goost moſte benigne and goodly:
the secound persone semeth moſt conuenient as to the
fulle acorde of the forseide sustres to the skilful remedie
of man and to the moſte resonable victorie of the enemye.
For as anemptis the firste: ȝif the persone of the fader
schulde doo this dede / for his drede and myȝt mercy and
pees myȝte ſumwhat haue him ſuspecte as not fully fauor-
able to hem: and so on the tother ſide / for the ſouereigne
benignyte and goodneſſe of the holy gooste / truthe and
riȝtwiſneſſe myȝt drede of nouȝt ful ſatisfaccioun / but to
mykel mercy of hym. Wherefore as a good mene / euene
to bothe parties / the persone of the sone is moſt conue-
nient to performe this dede thorouȝ his ſouereyn wit and

wisdome. Also it semeth most skilful remedye to man : for also mykel as he forfeted by vnwytte and foly that satisfaccioun be made for hym by sothefast wisdome / that is the sone. So that as he fel to dethe by the false worde of the fende / that he rise azen to lyf by the trewe worde of god. And as for most resonable victorie of the enemy / it is skilful that as he conquered man by wicked slejzte and false wisdome : so he be ouercome and venquysshed by good slejzte and trewe wisdome. And whanne resoun had saide this verdyt / the fader seide it was his wille that it schulde be so : the sone 3af gladly his assent therto : and the holy gost seide he wolde worche therto also. And than fallynge down alle the holy spirites of heuene and fouereynly thonkyng the holy trinite / the soure sustres asorde weren keffid and made acorde. And so was fulfilled that the prophete dauid seide : Mercy and sothefastnesse metten louely to gidere : Ri3twisnes and pees hauen kissed.

¶ And thus was termyned and ended the grete counseille in heuene for the restorynge of man and his sauacioun. The whiche processe schal be taken as in liknesse and oneliche as a manere of a parable and deuou3te ymagynacioun / stiryng man to loue god fouereynly for his grete mercy to man and his endeles godenesse : also / to honour and worschippe the blissed aungelis of heuene for hir good wille to man and for his sauacioun makynge continuele besynesse : and also / to loue vertues and hate synne that brou3t man to so grete wrecchednesse. And thus mykel and in this manere may be saide and thou3t by deuou3t contemplacioun of that was done abouen in heuene bfore the Incarnacioun of Jesu. Now goo we doun to erthe : and thynke we how hit stood with his bleffid moder marie / and what was hire lyuyng here bfore the incarnacioun that foloweth after.

¶ Miseri-
cordia et
veritas ob-
uiauerunt
sibi &c.

¶ *Cam. 2^m.* ¶ Of the manere of lyuyng of the blessed virgyne mayden marie.

AS it is writen in the lyf of oure lady feynt marye / whan ſche was thre ȝere olde ſche was offred in the temple of hir fader and moder / and there ſche abode and dwelled in to the fourtenthe ȝere : and what ſche dede / and how ſche lyuede there in that tyme / we mowen knowe by the reuelaciouns made of hir to a deuouȝt woman / the whiche men trowen was ſeint Elizabeth. In the whiche reuelaciouns is conteyned among othere / that oure lady tolde to that fame womman and ſeide in this manere : Whan my fader and my moder laſten me in the temple I purpoſed and ſette ſtably in my herte to haue god vnto my fader : and ofte ſithes with grete deuocioun I thouȝt what I myȝt doo pleyng to god : ſo that he wolde vouche fauf to ſende me his grace : and here with I was tauȝt and I lerned the lawe of my lord god. In the whiche lawe / of alle the heſtes and byddynges / principally I kepte thre in my herte. The firſte is : Thou ſchalt loue thy lord god with all thyn herte / with al thy foule / with al thy mynde / and with al thy myȝt : the ſecound : Thou ſchalt loue thy neiȝhebore as thy ſelf : and the thridde is : Thou ſchalt hate thyn enemy. Theſe thre I kepte trewely in herte / and anon I conceyued and toke alle the vertues that beth conteyned in hem. For there may no foule haue eny vertue but it loue god with alle the herte : for of this loue cometh al the plente of grace : and after it is comen it abideth nouȝt in the foule / bot renneth out as water bot it ſo be that he hate his enemyes / that is to ſaie vices and ſynnes. Wherefore he that wole haue grace and kepe it / it byhoueth that he diſpoſe and ordeyne his herte to loue and to hate / as it is ſeide. And ſo I wole that thou doo in manere as I didde. I roſe vp algate at mydnyȝt and

¶ *Nota tria precepta.*

¶ *Nota odium inimicorum.*

went forth byfore the au3ter of the temple / and there with
 also grete desire and wille and affeccioun as I kowthe and
 my3te / I asked grace of all my3ty god to kepe tho thre
 hestes and alle othere biddynge of the lawe : and so stond
 ynge to fore the au3ter I made vij peticiouns to god / the
 whiche ben these. First / I asked grace of all my3ty god /
 thoru3 the whiche I my3t fulfille the heste of loue / that is
 to say / forto loue hym with al my herte / &c. : the secounde /
 I asked that I my3t loue myn neigheboure after his wil
 and his likynge / and that he wolde make me to loue alle
 that he loueth : the thridde / that he wolde make me to
 hate and eschewe alle thing that he hateth : the ferthe /
 I asked mekenes / pacience / benignyte / and fwettenessse /
 and alle othere vertues by the whiche I my3t be graciose
 and plesynge to goddes s3te : the fifte peticioun I made to
 god / that he wolde lete me fe the tyme in the whiche that
 bleffid mayden schulde be born that schulde conceiue and
 bere goddes sone : and that he wolde kepe myne eyzen
 that I my3t see hire / myne eris that I my3t here hir speke /
 my tunge that I my3t preise hir / myne hondes that I my3t
 serue hir with / my feete that I my3te goo to hir seruise and
 myne knees with the whiche I my3te honoure and wor
 schippe goddes sone in hir barme. In the sixte peticioun
 I asked grace to be obefiaunt to the biddynge and the
 ordenaunces of the bisskop of the temple. And in the
 seuenthe I prayde god to kepe all the peple to his seruise.

¶ Nota
 orationem
 Marie
 media
 nocte.

¶ Nota vij
 petitiones
 Marie.

¶ And whan the forseide womman / cristes seruauant /
 had herd these wordes sche seide a3eyn : A / fwete ladye /
 were not 3e ful of grace and of alle vertues? And the
 blessed mayden marye answerde : Wete thou wele certeyne
 that I held my self als guilty / moste abiecte / and vnworthy
 the grace of god / as thow : and more ouer trowest thou /
 dou3ter / that al the grace that I hadde / I hadde with outen

¶ Nota
bene.

trauaile? Nay / not so: but I telle the / and do the to wite / that I hadde no grace / gifte / nor vertue of god / with oute grete trauaile / contynuele prayer / ardaunt desire / profounde deuocioun / and with many teres and moche affliccioun: spekyng / thenkyng / and doynge alle wey as I kouthe and myȝte that was plesing to god: that is to say outake the holy grace thorow the whiche I was halowed in my moder wombe. And furthermore oure lady seide: Wite thou wele in certeyne that there cometh none grace in to a mannis soule but by prayer and bodily affliccioun: and after that we haue ȝeuen to god tho thinges that we mowen / though they ben litel and fewe / than cometh he in to the soule / bryngyng with hym so grete and so hiȝe giftes of grace that it semeth to the soule that sche faileth in her self and lefeth mynde / and thenketh not that euere sche seide or dede eny thing plesyng to god / and than sche semeth in hir owne siȝt more soule and more wrecched than sche was euere byfore.

¶ Jero-
nimus.

¶ All this sentence is conteyned in the forseide reuelaciouns. Also seynt Jerome / writyng of hir lyfe / seide in this manere: that the blessed mayden marye ordeyned to hir self this manere of rule in lyuyng / that fro the morwe into the tierce of the day sche ȝaf hire all to prayeres: and fro tierce in to none sche occupied hir bodily with weuyng werk: and este fro none sche went not fro prayeres til the aungel of god come and appered to hir / of whos hande sche toke mete to the bodily sustinaunce: and so sche profited algate bettre and bettre in the werk and in the loue of god. And so it byfel that sche was founden in wakyng the firste / in the wisdome of goddes lawe most kunnyng / in mekenes most lowe / in the songes and the psalmes of dauid most conuenient and semeliche / in charite most gracious / in clenness most clene / and in all manere vertue

most perfite. Sché was fad and invariable: fo ferforth that as fche profited better and better / fo was there none that euere fyhe or herde hir wrooth. Alle hir fpeche was fo ful of grace that god was knowen by here tonge. Sche was contynuelliche abidyng and dwellyng in prayere and in the lore of goddes lawe: and algate befy aboute hir felawes that none of hem fchulde trefpace or fynne in any word / and that none fchulde lawhe diffolutely / and alfo that none of hem fchulde offende other thoru; pryde or any wrong. And euere with oute faillynge fche bleffid god. And left perchaunce by eny gretynge or preysinge fche fchulde be letted fro the louynges of god / what tyme eny man grette hir / fche answered azen *Deo gracias* / that is to fay / thonked be god: wherfore of hir fprong firft that what tyme holy men ben gret they feien azeyn *Deo gracias* / as fche dide. Sche was fedde of the mete that fche toke of the aungels hande: and that mete that fche toke of the biffhop of the temple fche 3af to pore men. Euery day goddes aungelle fpake with hir / and als he fchulde to his derworthe fufte or moder / fo he ferued and was obeifaunt to hir. Thus moche feith feynt Jerome of hir lyf. Furthermore in hir fourtenthe 3ere that blessed mayden marye was wedded to Ioseph by the reuelacioun of god: and thanne wente fche home azen in to nazareth: als it is writen by proces in the ftorie of hir natiuitie.

¶ Nota
deo
gracias.

¶ But thus myche at this tyme fuffiseth to haue in mynde and in contemplacioun of the thinges that byfellen byfore the Incarnacioun: the whyche who fo wil wele thynke and haue deuoutly in mynde and folwe vertuoufly in dede / he fchal fynde hem ful of goostly fruyte. Now come we to fpeke of the Incarnacioun of oure lord Jefu.

¶ Luca
primo
capitulo.
¶ Cap^m.3^m.

¶ De incarnatione Iesu super euangelium *Missus est.*
Luca primo capitulo.

¶ Of the Incarnacioun of Jesu / and the feste of the
annunciacioun ⁊ and of the gretynge *Aue maria*.

WHan the plente of tyme and of grace was
come in the whiche the hiȝe trinite ordeyned
to saue mankynde / that was dampned thorȝ
the synne of Adam / for the grete charite
that he hadde to mankynde stiryng hym his grete mercy /
and also the prayer and the instaunce of alle the blessed
spirates of heuene ⁊ after that the blessed mayden marie /
wedde to Ioseph / was gone home to nazareth / the fader
of heuene called to hym the archaungel gabriel and seide
to hym in this manere : Go to oure dere douȝter marye /
the spouse of Ioseph / the whiche is most chere to vs of
alle creatures in erthe / and saie to hir that my blessed sone
hath coueyted hir schap and hir beaute / and chosyn hir
to his moder ⁊ and therefore praye hir that sche resceyue
hym gladly ⁊ for by hir I haue ordeyned the hele and
the saluacioun of al mankynde : and I wole foreȝete and
forȝeue the wrong that hath be done to me of hym here
byfore.

¶ Petrus
Rauenien-
sis.

¶ Now take hede and ymagyne of goostly thing as it
were bodily / and thinke in thyn herte / as thou were present
in the sȝt of that blessed lord / with how benigne and glad
semblaunt he speketh these wordes ⁊ and on the tother side
how gabriel / with a likynge face and glad chere / vppon
his knees knelynge and with drede reuerently bowynge /
resceyueth this message of his lorde.

¶ And so anon Gabriel risynge vppe / glad and iocunde /
toke his fliȝt fro the hiȝe heuene to erthe and in a moment
he was in mannys likenesse byfore the virgyne marye /
that was in hire priue chambre that tyme closed and in

here prayeres or in here meditaciouns / perauenture redynge the prophecie of yfaie touchynge the Incarnacioun : and 3it also swiftly as he flewh his lord was come byfore / and there he fonde alle the holy trinite comen or his messagere. For thou schalt vnderfonde that this blessed incarnacioun was the hi3e werk of alle the holy trinite / though it so be that al only the persone of the sone was incarnate and bycome man.

¶ But now be war here that thou erre nou3t in ymagynacioun of god and of the holy trynyte / supposynge that thise thre persones / the fader / the sone / and the holy goost ben as thre erthely men that thou seeft with thy bodily ey3e : the whiche ben thre dyuerse substaunces / eche departed fro other / so that none of hem is other. Nay / it is not so in this gostely substaunce of the holy trinite : for tho thre persones ben one substaunce and oon god / and 3it is there none of thise persones othere : but this mayst thou nou3t vnderfonde by mannys refoun ne conceyue with thy bodily witt. And therefore take here a general doctrine in this matere now for all gate. What tyme thou hereft or thynkest of the trinyte / or of the godhede / or of goostly creatures as aungeles and soules / the whiche thou maist nat see with thy bodily ey3e in her propre kynde / ne fele with thy bodily witt / studie not to fer in that mater / occupie not thy witt therwith as thou woldest vnderfonde it by kyndely refoun : for it wole not be while we be in this bustous body / lyuynge here in erthe. And therefore whan thou hereft eny fuche thing in byleue that passeth thy kyndely refoun / trowe sothfastly that it is soth / as holy chirche techeth / and goo no further. And so thou schalt byleue in this matere of the Incarnacioun / that the seconde persone in trinite / goddes sone of heuene / came in to erthe and took flesche and blood of the blessed virgyne Marye /

¶ Nota.

¶ Nota bene.

and bycame verray man ⁊ and ȝit was he neuere departed fro the fader or the holy goſt in his godhede / but euere was dwellynge ſtill with hem one verrey god in heuene.

¶ But now forto go to oure purpos of the Incarnacioun bifore ſeide : take hede and haue in mynde as thou were preſent in the priue chaumbre of oure lady / where the holy trinite is preſent with his aungel gabriele. A lorde / what hous is that where ſuche geſtes ben / and ſuche thinges ben done ! For thouȝ that the holy trinite is euery where by preſence of his godhede / neuertheles thou maiſt thenke and vnderſtonde that he is there in a more ſpecial manere by reſoun of his hiȝe werk of the Incarnacioun. Gabriel than entred in to maryes chaumbre that was ſtoken fro men / bot noȝt fro aungelis / as ſeint Bernarde ſeith / knelinge with reuerence bygan his meſſage in theſe wordes : Heile / ful of grace / oure lord is with the ! Bleſſed be thou in wommen and aboue alle wymmen !

¶ Nota
bene.

¶ Marye than / herynge this meſſage and this newe gretynge that ſche neuere herde bifore / was aſtonyed and abaſſhed / and noȝt answered / but thouȝt what this gretynge myȝte be ⁊ ſche was not abaſched or diſtourbled by any vicious or ſynful diſtourblynge / ne agaſte of his preſence / for ſche was wont to aungels preſence and the ſiȝt of hem ⁊ bot as the goſpel ſeith / Sche was aſtonyed in his worde. That was a newe gretynge ⁊ for he was neuere wont byfore to grete hir in that manere. And for as moche as in that gretynge ſche ſay hir ſelf commended and preiſed ſpecially of thre grete thinges ⁊ in that ſche was perfyȝtly meke / ſche moſte nede be abaſſhed in that hiȝe gretynge ⁊ for ſche was commended that ſche was ful of grace / and that oure lord was with hir / and that ſche was bleſſid aboue alle wommen. And for alſo meche as the perfyȝt meke may not here his preiſynge with oute abaſſhement and ſhame

fastnesse / therfore sche was abasshed and astonyd with an honeste shamefastnes / and also with drede: for though sche trowed wele that the aungel seide soth / neuertheles sche dredde his word. For as myche as they that ben perfyztly meke han that properte that they rewarde not here owne vertues / but rather taken hede to her owne defautes: wherthoru; they mowen algate profizte vertuoufly / haldynge in hem self a grete vertue lytel and a litel defaute grete. And so as wise and warre / as shamefast and dredful / sche hild hir pees and answered not.

¶ Here than my;test thou take ensaumple of marye: firste ¶ Nota. to loue solitarie prayere and departing fro men that thou mowe be worthy aungeles presence: and furthermore lore of wisdome to here or thou speke and forto kepe scilence and loue litel spekeng / for that is a ful greet and profitable vertue: for marye herde first the aungel twies speke or sche wolde answere ones a;en: and therfore it is abhomynable thyng and grete reproofe to a mayden or virgyne to be a grete iangelere / and nameliche a religious.

¶ Furthermore / after the gospell / the aungel / byholdynge her semblaunt / and knowynge the cause of hir abaschement and drede / answered to hir thou;ht and spake more homeliche / callynge hir by name and seide: Drede thou no;st marye / and be thou no;st abasched or aschamed of the preifynge that I haue grette the with: for so is the trewthe: and no;st only thou art ful of grace in thy self / but also thou hast founden special grace of god / and rekeuered to al mankynde: for why / loo thou schalt conceyue and bere a childe / and thou schalt calle hys name Jesu / that bytokeneth fauyoure: for he schal saue fro synne and fro dampnacioun alle his peple that truly hopen in hym.

¶ Here seith seynt Bernard: God graunte that my lorde ¶ Ber. nardus. Jesu vouch fauf to noumbre me among his peple / so

that he fauf me from myn fynnes : for fothely I drede that many fchewen hem as they were of his peple / the whiche he knoweth not ne hath not as his peple : and as I drede he may faie to many that femen in his peple more religious and more holy than othere : This peple worfchippeth me with lippes / bot fothely her herte is fer fro me. But wilt thou knowe whether thou be of his peple / or wilt thou be of his peple / do that he / oure lord Jefu / biddeth in the gospel and the lawe and the prophetes / and alfo that he biddeth by his mynyftres / and be buxome to hife vikeres that ben in holy chirche thy fouereynes / not only gode and wele leuyng / bot alfo fchrewes and yuel lyuyng : and fo lerne of Jefu to be meke in herte and buxum / and than fchalt thou be of his blessed peple.

¶ But here now furthermore what the aungel fpeketh in preifynge of this child Jefu : He fchal be greet / not in temporel lordfchippe and worldely dignite / for that he fchal forfake / bot he fchal be grete god and man / grete prophete in myracles worchyng / grete doctour in fothfast preching / and grete conquerour in myztily the deuel ouercomynge : and fo worthely he fchal be cleped the fone of the altherhijest lord god / the whiche fchal 3eue hym the fete of dauid / his fader : for he fchal take mankynde and be born in flefche by defcente of his auncetrye / and he fchal regne in the houle of Jacob euermore / and of his kyngdome fchal be none ende. This hous of Jacob is gooftly holy chirche : in the whiche Jefu fchal reigne in trewe foules : firfte / ouercomynge fynnes and the deuel here in erthe by grace : and after / in heuene in bliffe with outen ende.

¶ Ber-
nardus.

¶ Here mayft thou fayen with feynt Bernarde defiryng in the the kyngdom of Jefu thus : Come / my lord Jefu / and putte away alle fclaundres of fynne fro thy rewme / that is

my foule / fo that thou mowe reigne therynne as the oweth to doo : for couetise cometh and chalangeth his rewme in me : prefumpcioun coueyteth to ben my lord : pride wole be my quene : leccherie feith / I wole reigne : detraccioun / envye / wrathe / and glotonye ftryuen whiche of hem ſchal principally regne in me : and I / in as moche as I may / azeynſtonde hem : bot thou my lord Jefu / deſtroye hem in thy vertu / and take thou thy rewme and thy kyngdome in me : for I haue none trewe kyng but the / my lord Jefu.

¶ And whan the aungel had tolde theſe condiciouns / and the worthynes of this bleſſid child Jefu / to that meke mayden marie / that was choſen to his moder : than ſche ſpak firſt to the aungel / not dredynge of his wordes or of her conceyvyng / nor knowynge / nor forſakinge the preifyngeſ byfore ſeide of his gretynge / bot willynge to be certified more pleynly of that ſche dredde moſte / that was that ſche ſchulde not leſe hir maydenhode / aſked of the aungel the manere of hir conceyuyng in theſe wordes : How and in what manere ſchal this be done : ſithen I knowe no man fleſchely / and I haue made a vow to kepe me chaſte to my lorde god with oute ſayle / and I ſchal neuere dele with man fleſchely ? And than the aungel anſwerde and ſeide to hir : It ſchal be done by the worchyng of the holy gooft / that ſchal liſten in to the in a ſinguler manere : and thorow his vertu / that is altherhiſeſt / thou ſhalt conceyue / favyng thy maydenhode : and therefore that holy thing that ſchal be borne of the ſchal be named goddes ſone : and in confort furthermore here of / loo ! Elizabeth / thy coſyne / that is olde and was bareyne / hath conceyued a childe now fixe monthes paſſed : for there ſchal no thing be impoſſible to god.

¶ Now take here good hede and haue in mynde how firſt all the holy trinyte is there abidyng a fynal anſwere

and assent of his bleffid douȝter marye / takynge hede and
 byholdynge lykyngliche hir schamefast semblaunt / hir sad
 maneres / and her wise wordes : and furthermore howe
 alle the bleffid spirites of heuene / and alle the riȝtwis
 lyuynge men in erthe / and alle the chosē foules that
 weren that tyme in helle / as adam / abraham / dauid /
 and alle othere desireden hir assent : in the whiche stood
 the fauacioun of all mankynde : and also how the aungel
 gabriel stondynge with reuerence byfore his lady / enclyn
 ynge / and with mylde semblant abideth the aunfwere of his
 message. And on the tother side take hede how mary
 stondeth / sadly with drede and mekenes / in grete avise
 ment / hauinge none pride ne veynglorie for alle the hiȝe
 preisyngē before seide : but tho souereyn ȝiftes of grace that
 sche hath herde ȝeuen to hir / that neuere weren ȝeuen to
 creature byfore / alle sche arette only to the grace of god.
 Lerne thou thenne by ensample of hir to be schamefast
 vertuoufly and meke : for with oute these two vertues may
 denhode or virgynyte is litell worth. For as seint Bernard
 seith : Virgynyte is a faire vertue / but mekenes is a more
 necessarie : for thou mayst be sauf with outen the firste /
 but with oute that othere / that is mekenes / thou maist not.
 In so moche that I dar hardely saie that with oute mekenes
 the virgynyte of marie had not ben plesynge to god : for
 bot marie had ben meke the holy goſt had not rested vppon
 hir / seithe feynt bernarde. At the laste / as the ende of the
 gospel seith / the mylde mayden marye / whan sche had
 herd and wisly vnderstonden the aungels wordes / by good
 avisement ȝaf hir assent in this manere / as it is writen in
 her reuelaciouns : sche kneled down with souereyn deuot
 cioun / and holdynge vp bothe hir hondes / and listynge
 vp hir eȝen to heuen / seide these wordes : Loo here the
 handmayden and the seruaunt of my lorde : be it done to

¶ Ber
 nardus.

me and fulfilled after thy worde. And so in thise meke and lowe wordes of marye at the ende thou hast ensauple of grete mekenes / as thou haddeſt in hir ſcilence at the bygynnyng. Lo / ſche is choſen goddis moder / and of the aungel cleped ful of grace : and ſche nempned hir ſelf his honde mayden. And no wonder / for / as ſeynt Bernard ¶ Ber-
feith / mekenes is euere wont to be ſelawe with the grace nardus.
of god : but this mekenes was not litel : for / as he feith / ¶ Nota.
it is not moche to preiſe mekenes in abieccioun / but it is a grete vertue and ſelden ſeyn / mekenes in worſchippe.

¶ Alſo ſone thenne as ſche had ȝeuē hir anſwere and aſſented in the wordes forſeide / anone with oute dwellynge goddis ſone entred into hir wombe : and thorū worchyng of the holy gooft was made man in verray fleſche and blood taken of hir body : and not as othere children / conceyued and born by kynde / ben ſchapen / membre after membre / and after the ſoule ſched in to the body : but anone at the firſte inſtaunce he was ful ſchapen in alle membres and alle hole man in body and in ſoule : but neuertheles ful lite in quantite : for after he waxed more and more kyndely as othere children done. So that at the firſte he was ful perfite god and man / as wiſe and as myȝty as he is nowē. And whan this was done / Gabriel / knelynge doun with oure lady / and ſone aftir with hir riſyngē vp / toke curteily his leue of hir with a deuouȝt and lowe bowyngē to the erthe : and ſo vanyſchyngē away fro hir with a ſwift fliȝt toke his wey to heuene aȝeyne / tellyngē and certiſengē the holy courte of heuene his meſſage fulfilled / and that that was done in erthe : and thanne was there a newe ioye and a newe feſte and ful myche merthe and ſolempnyte. Afterward oure lady / fulfilled and enſlawmed with the holy goft and in the loue of god more brennyngē then ſche was bifore / felyngē that ſche had conceyued

kneled down and thonked god of that grete ȝifte / mekeliche byfechyng hym and deuoutliche preienge that he wolde fende hir grace and teche hir so / that alle that were after to come and to be done aboute his blessed sone that sche myȝte fulfille hem and doo hem withoute defauȝte. And thus moche touchyng the goſpel and the proceſſe of the Incarnacioun of Jeſu criſt.

¶ Of the feſte of the annunciacioun and of tho thinges that byfel that day.

¶ Secunda
pars.

Now take good hede and vnderſtande how worthy this feſte and this ſolempnite is ⁊ and haue therfore a goſtly merthe and make a ſpecial feſte / in thy ſoule thonkyng god ynwardely ⁊ for ſuche was neuere herde bifore. For this is the ſolempnite of all the holy trinite / fader / and ſone / and holy goſt / by whom this ſouereyn dede of the Incarnacioun was wrouȝt and fulfilled / as it is ſeide byfore. This alſo is a ſpecial feſte of oure lady ſeynt marȝe / the whiche as this day was choſen of the fader of heuene in to his dere douȝter ⁊ and of the ſone in to his mylde moder ⁊ and of the holy gooſt in to his ſpecial ſpouſe. This day alſo is a ſpecial ſolempnyte of alle the bleſſed ſpirites of heuene ⁊ for this day was bygonne the reſtoringe of her companye and felawſchippe that felle down by ſynne of lucifer. But ſouereynliche this day is an hiȝe feſte and a ſpecial ſolempnytee of al mankynde ⁊ for this day was mankynde ſoueraynliche worſchipped / in that it was oned and knetted to the godhede in criſt withoute departyng. And this day bygan the hele and the redempcioun of mankynde / and the reconſilyng to the fader of heuene. For in to this tyme god was wrooth to mankynde for the ſynne and the treſpas of oure forme fadres ⁊ but fro this

tyme forth he maye no lenger be wrothe feynge his dere
 sone bycome man : and therefore is this day skilfully called
 the plente of tyme to man. And so this day ouȝte euere to
 be had in mynde of man and womman : for this day was
 man made to the liknes and the ymage of god / and sette
 in that ioyful place of paradise / and forto haue liued euere
 with outen deth. And this day the firste man / Adam / by
 the fruyte of the tre forbeden deformed in hym that ymage
 of god / and losse that ioyful place of paradyse / and was
 dampned to deth with outen endyng. But this day the
 secounde Adam / crist god and man / reformed this ymage
 in his Incarnacioun / and after / by vertu of the blessed
 fruyt of his body hangyng on the tree of the crosse / re-
 stored man to blisse and lyf euerlastyng. Also this day
 the firste womman / Eue / thorū pride assentyng to the
 serpent / the deuel of belle / was cause of mannis dampna-
 cioun. And this day the blessed mayden Marye / thorū
 mekenesse trowyng to the aungel Gabriel / was cause of
 mannis saluacioun. And so this day hath man mater of
 grete ioye and of grete sorwe : firste of grete ioye for the
 souereyne godenesse / worshippe and grace of gode done
 to hym : and also of grete sorwe for his grete synne and
 vnkynndnesse done to god aȝynward. And thus myȝt thou
 haue thy contemplacioun of this day and of this bleffid
 feste of cristes Incarnacioun / and oure ladyes annuncia-
 cioun.

¶ And for also moche as that bleffid gretynge of the ¶ Tercia
 aungel gabriel / wherwith we honouren and greden oure lady
 every day / is grounded in this gospelle as thou hast
 herd byfore : therefore I schal telle the somewhat more here
 of / as me thinketh to fiere thy deuocioun the more in
 scienge of that gretynge. *Aue maria.* As I conceyne this
 gretynge in manere as holy chirche hath ordeyned it to be

¶ Aue
Maria an-
nunciatio.

¶ Humili-
tas.

¶ Gratia
plena.
Natiuitas.

¶ Castitas.

¶ Deus
tecum.
Resurrec-
tio.

¶ Fides.

seide hath fyue parties: in the whiche mowen be vnder-
stande specially the fyue ioyes of oure lady / and in tho
fyue ioyes / fyue vertues that sche had in hem soueraynly
about alle erthely creatures: the whiche ben mekenesse /
chastite / feith / hope / and charite. In the firste partie of
this gretynge that standeth in these two wordes / Heyle
marye / thou maist vnderstonde the firste ioye that sche
had in hir annunciacioun of Jesu gracious conceyunge /
of the whiche mekenes was the ground / as thou hast herd
bifore: and as thise wordes / Heyle marye / ben the firste
and bygynnyng of this gretynge / so this feste was by-
gynnyng and ground of alle othere: and as it was the
bygynnyng of maryes ioye and alle mankynde / so is
mekenes the bygynnyng and ground of alle vertues.
And therefore in thise firste wordes / Heyle marye / skil-
fully thou maist vnderstonde the firste ioye that sche hadde
in hir annunciacioun of the conceyunge of hir blessed
sone Jesu / and that specially thorow the vertu of mekenes.
In the secounde partie that stant in these wordes / Ful of
grace / may be vnderstande the secounde ioye that marye
hadde in Jesu natiuitie and her ioyful berynge: in the
whiche sche hadde souereynly the vertue of chastite and
of clenness: and therefore than was sche specially ful of
grace / in that that sche / clene mayden and moder / bare
with outen sorwe that neuere dide womman but sche al
onely. In the thridde parte / that is in thise wordes /
Oure lord is with the / may be vnderstonde the thridde
ioye that sche had in hir sone Jesu glorious vprisyng /
specially by the vertu of stedfast feith and trewe byleue.
For fro his deth in to that tyme / he dwelled all only with
hir by stedfast byleue that sche had in hym as god / whan
that alle his apostles and disciples weren departed fro hym
by mysbyleue / and despayre that he was god: and therefore

the feith of holy chirche tho thre dayes stood al only in hir: so that in that tyme it myȝte specially be seide to hir / Oure lord is with the / that is to seie by trewe feith and byleue: and after at his vprisyng more specially by his bodily preface / firste to hire apperyng / it was fulfilled Oure lord is with the. In the ferthe part / that is in these wordes / Bleffid be thou in wommen / or elles / abouen all wommen / may be vnderstonde the ferthe ioye that sche had in the sȝt of hir sone Jesu myȝtily to heuene vp stienge: in the whiche sȝt the hope that sche hadde in his godhede was fulliche strengthed and confermed / feinge that othere wommen neuere did / whan that parte that he toke of hir in flesche and blood was bodely thorū myȝt of the godhede borne vp to heuene: and so hopyng with outen drede that sche schulde folwe after. Wele than myȝt it be seide that tyme and now may to hir: Bleffid be thou souereynly in wommen / seyng thi sone Jesu myȝtily to heuene vp stieng. In the fift part / that is Bleffid be the fruyte of thy wombe / Jesu / may be vnderstonden the laste ioye that sche had in hir bliffed sone Jesu / whan he toke hir vp with hym to blisse and there worschipfully coroned hir quene of heuene euerlastinge. Than was hire desire of loue fulfilled whan sche was endelefly thorū plente of charite knytte to hir blessed sone Jesu / and he to hir / and so fed with that blessed fruyte that sche coueyted no more: for sche was ther thorū filled of all goodnes / blis / and ioye with outen ende. And thus schortly in the fiftie partie of this gretynge / *Aue maria* / mowen be vnderstonde the fyue ioyes of bliffed marie / with fyue vertues that sche had foueraynly in hem / as I haue now seide. The whiche greting after the comone vnderstondynge may be thus seide in Englische tonge: Heyle marye / ful of grace / oure lord is with the. Bliffed be thou souereynly in wymmen / and the fruyte of thy

¶ Bene-
dicta tu in
mulieribus.
¶ Ascencio.
Spes.

¶ Bene-
dictus
fructus
ventris
tui / Jesu.

¶ Assum-
pcio. Cari-
tas.

wombe / Jesu / euere bleffid be! And 3if the lifte in this gretynge specifye the fyue ioyes with the fyue vertues byfore feid / thow mayft feie thus in fchort wordes: Heile marie / mayden mekeft / gret of the aungel gabriel in Jesu gracious conceyuyng: Ful of grace / as moder chaft with outen forwe or peyne thi sone Jesu berynge. Oure lord is with the by trewe feith and byleue at Jesu joyful vprisyng. Bleffid be thou fouereinly in wommen by fadde hope feyng thy sone Jesu to heuene myztily vp styenge. And blessed be the fruyte of thi wombe / Jesu / in euere lastyng blisse: thorw perfite charite the quene of heuene gloriously crownynge. Gete vs thise vertues as for oure fpede to thy sone Jesu and thy plesyng. Be thou oure help in al oure nede and focoure at oure last ending. Amen. Thus thinketh me may be had contemplacioun more conueniently after the ordre of the fyue ioyes of our lady feynt marye in the forfeide gretynge *Aue maria &c.* than was bifore writen to the Ankereffe as it scheweth here. Chese he that lifte to rede or write this proceffe as hym semeth best / or in other better manere 3if he kan / so that be it one be it othere that the ende and the entent be to the worfchippe and the plesyng of oure lord Jesu and his blessed moder marye. Sithen thenne the proceffe of the blessed Incarnacioun of Jesu / and the bygynnyng and mynde of the ioyes of his bliffed moder marye / and the grounde of saluacioun of mankynde is conteyned in this gospel / as it is feide and thou hast herd bifore / with grete deuocioun and goostly desire ou3test thou and euery cristen creature to here this gospel and worfchippe therynne Jesu that so bycome man for oure sake and his blessed moder marie / to whos worfchippe and profite of thy soule and myn this fchorte tretys be writen. Amen.

¶ Missus
est.

¶ How that oure lady wente to Elizabeth and mekely Ca^m. iiij^m. grette hire.

After the proceſſe of the Incarnacioun of Jeſu bfore ſeide / the bliſſed mayden marie hauynge in mynde the wordes of the aungele touchynge hir coſyne Elizabeth / ſche purpoſed to viſite hir ſorto thonke god with her / and alſo to mynyſtre and to ſerue hir: and ſo with hir houſebonde and ſpouſe / Joſeph / ſche wente fro nazareth to hir houſe by ſide Jeruſalem / that is the ſpace of ſixty myle and fourtene or there aboute. Sche taried not and letted not for the longe and diſeſy way / but anone with haſte ſche wente: for ſche wolde not longe be ſeyen in the open amonge folk: and ſo ſche was not heuyed or charged by the conceyuyng of hir ſone as comounly beeth othere wymmen: for oure lord Jeſu was not chargeant to his moder.

¶ Now take hede how this bleſſed lady / quene of heuene and of erthe / gothe allone with hir ſpouſe / and that not vppon horſe / bot on foote. Sche ledeth noȝt with hir many knyȝtes and barouns / ne grete companye of bouremaydens and damyſeles: but ſothely there gooth with hir a wel better companye / and that is pouert / mekenes / and honeſte ſchamefaſtnes / ȝe and plente of alle vertues: and the beſte of alle / that is oure lord god is with hir. Sche hath a grete and worſchipfull companye / bot not of the vanyte and pompe of the world.

¶ Nota
humilita-
tem marie
contra
pompan
ſaeculi.

¶ And what tyme ſche come and entred in to the houſe of Zakarie ſche gret his wyf Elizabeth in this manere: Al heile / my dere fuſter / Elizabeth. And anone here with Elizabeth / glad and ioyful and liȝtened thorouȝ the holy gooft / roſe vp and clipped hir derworthely and tendirly / crienge for ioye and ſeinge thus: Bleſſid be thou amonge wymmen / and bleſſid be the fruyte of thy wombe! And

wherefore / or / of what deferte is this byfalle me that the moder of my lord schulde come to me? And so ferforth in the wordes of the gofpel. And fo what tyme that oure bleffid lady grette Elizabeth / John in his moder wombe was fulfilled with the holy gooft / and alfo his moder : and not firft the moder than the fone / bot the fone fulfilled / fillede the moder thoru; his desert in alfo moche as in hym was more fully the grace of the holy gooft : and firfte he felte and refceyued grace : for as fche felte the comynge and prefence of oure lady / fo he felte the comynge of oure lord : and therfore he withynneforth ioyed / and fche fpake and prophecied with oute forth. Byholde now and take hede what and how moche vertu is in the wordes of oure lady / in that at one pronounfyng of hem is 3euen the holy gooft : for fche was fo fully replenyfshed with hym that thoru; her merites and desertes the fame holy goft alfo filled othere. Thanne to the wordes of Elizabeth / Marie answerde and feide : My foule magnifieth our lord / and my fpirit is gladed and reioyfed in god my faueour / etc. And fo forth feieng and fulfillynge that Canticle of goftly ioyenge and louynge / that is *Magnifcat* as it is conteyned in the gofpel. And whan fche had done they wenten to fitte to gidere : and oure ladye of hir fouereyn mekenes fette hir downe in the lower place at Elizabeth feete. But fche anone rifyng vp fuffred not / but toke hir vppe : and fo they feten down to gidre. And than asked oure lady of Elizabeth the manere of hir conceyunge : and fche a3eyn the manere of hir conceyunge : and fo they tolden either to othir gladdely the grete goodnesse of oure lord and loueden and worfchippeden god of either concepcioun. And fo in thonkyng god and goftly merthe they contynueden dayes and ny3tes. For oure ladye dwelled there the terme or tyme of thre monthes /

¶ Magnificat.

¶ Humilitas Marie.

feruynge Elizabeth in all that sche myȝte / mekely / reuer- ¶ Nota
 ently and deuoutly / as a seruaunt / forȝetynge that sche was humilita-
 goddis modir and quene of al the worlde. A lord god / tem Marie.
 what house was that / or what chambre / and what bedde
 in the whiche dwelleden to gidre and reſteden ſo worthi
 moderes with ſo noble ſones / that is to ſaie Marie and
 Elizabeth / Jeſu and John ! And alſo with hem dwellynge
 tho worſchipful olde men / ȝacharie and Joſeph. This was
 a bliſſed companie of men and wymmen and of children.

¶ In this forſeide proceſſe of the viſitacioun of oure ¶ N.
 lady we haue enſauple that it is leueful and ofte ſpedeſ
 fulle deuoute men and wymmen to viſite othere for edifica-
 cioun and goostly recreacioun / and nameliche the ȝonger
 to elder : ſo that it be done in dewe tyme and with
 othere leful menes. And alſo that the ȝiſtes of grace
 mowen be notified to othere for edificacioun in tyme : ſo
 that it be not done for veyne ioie / bot only to goddes
 worſchippe. Als ȝif we take good entente to the wordes
 of marye and Elizabeth / alle they weren in lowynge of
 hem ſelf / and to worſchippyng of god / and magnifienge
 hym in alle his werkes / and tellynge his grete mercye
 ſchewed to mankynde to ſtire man to the loue and the
 worſchippe of god.

¶ Of the Natiuite of ſeynt John the Baptiſte. Forther ¶ B.
 more whan the tyme of Elizabeth was comen / ſche was
 liȝtened and bare hir child : the whiche in tokene of his
 grete holynesse / oure lady firſt liſt hym vp fro the grounde
 and after beſily dyȝt and treted as it longeth to hym : and
 the childe / as vnderſtondyng what ſche was / ſette his eizen
 ſadly vppon hir. And whan ſche wolde take hym to his
 moder / he torned his heued and his face to hir / als hauynge
 in hir al onely his likynge : and ſche gladly pleide with
 hym and louely clipped and kiſſed him. And here mowe

¶ Benedic-
tus domi-
nus deus
Israel &c.

we see the grete worthynes of this child: for there was neuere none othere byforn that hadde so worthy a berere. After in the viij day / as the lawe wolde / the child was circumcided / and nempned John by myracle of god / as the gospel telleth: and the mowthe and the tunge of the fader / zacharie / byfore closed for vntrowynge / was than opened: and so he prophecied seienge: Bleffid be oure lord god of Israel / for he hath visited thoru grace / and made redempcioun of his puple. And so forth as it is conteyned in the gospel. And so in that hous thise two noble and worthy Canticles / that is to sayen *Magnificat* and *benedictus* / weren first spoken and made. And oure lady stondynge that tyme with ynne som curtyne / for sche wolde not be seien of hem that weren comen to the circumcisioun of that child John / lystened besily and herde ententifly that Canticle / *Benedictus*: in the whiche was made mynde of hir blessed sone Jesu: and alle sche kepte in hire herte / as sche that was moost wise and ful of grace. And at the laste whan al this was done / sche toke hir leue at Elizabeth and zacharye / and bleffid the child John: and so wente home azeyn to hir owne hous in Nazareth.

¶ Nota
paupertatem
Marie.

¶ Now here bythenke we and haue in mynde the grete pouert of hir in this goynge azeyn to hir owne hous: for there sche schal neyther fynde brede ne wyne ne othere necessaries / and therewith sche hadde neither possessiounis ne money. And whan sche hadde alle tho thre monthes dwelled with hem that were plenteuous and hauinge: now sche torneth azen into her owne pouert and bare hous / where sche byhoueth to gete her lyflode with hir owne hondes and bodily trauaille. And herof moche oujte we to haue compassioun / and be stired to the loue of vertuose pouerte by ensauple of hir: bleffid mote sche euer be. Amen.

¶ Hou Joseph thouȝte to leue priuely oure lady feint ¶ *Cam. viii.*
Marye.

WHat tyme that oure lady and Joseph hir
spouse dwellden to gidre / and hir bleffid
sone Jesu day by day encreffed bodily in his
modir wombe. At the laste Joseph / seynge
hir grete with childe / and byholdynge hir not ones bot
ofte sithes / was wonder fory and greetly destourbled / made
hir heuy chere and turned away his eizen ofte fithe fro
hir / and as in a perplexite thouȝte what he myȝte best
doo. For on the tone side he sawh hir lyf so holy and no ¶ *N.*
tokene of synne in hir / neither in contenaunce / neither
in word in speche / nor in dede that he dorste not openly
accuse hir of avoutrie : and on that other side he knewe
nouȝt how that sche myȝte conceyue bot by man. Where
fore he thouȝt that he wolde priuely leue hir. Sothely it
may be seide of hym that is writen in the gospel to his
preisyng / that is to seie / that he was a riȝtwys man / that
schewede wele this dede of grete vertue. For sithen com ¶ *B.*
ounly avoutrie of the womman is to the man occasioun of
moſte schame / moſt forwe / and as a manere of wodeness :
neuertheles he vertuouſly tempered hym self and wolde
nouȝt accuſen hir / nor venge hym self : but paciently
ſuffring that ſemyng wrong / and ouercomyng hym self
with pitee / thouȝt that he wolde priuely leue hir.

¶ This is an open enſauple of reproof to jelouſe men
that ben ſo ſuſpecious / that at the leſte contenaunce or
louely ſpeche of her wiſes with othere men han hem ſuſpecte
of avoutrie. Also ȝif we take here good entent we mowen
ſee bothe in Joseph and alſo in marye a fructuoſe doctrine ¶ *Nota de*
how that we ſchulde paciently ſuffre tribulacion : and how
that god ſuffreth his choſen ſoules to be diſeſed and tempted
for here beſte and to her mede. For wite we wele that alſo ¶ *B.*
¶ *contra*
¶ *zelotipos.*
¶ *tribulatione*
¶ *pacienter*
¶ *ſuſtinenda.*

¶ Nota
humilitatem Marie.

oure lady was not herewith oute grete difese and tribulacioun what tyme that sche sawh hir housbonde so distourbled: and neuertheles sche suffred and hilde hir pes mekely and kepte priue that grete gifte of god / and chese rather to be holde as wickid / vicious / and vnworthy / than sche wolde make open that grete sacrament of god and to speke and telle thinges that myȝte seme to hir preisyng / bofte or iactaunce.

¶ But her with sche prayed god that he wolde sende remedye in this caas / and that he wolde / as it were his wille / putte away fro hir and fro hire housbonde this tribulacioun and this difese. And so oure lord / that suffreth and ordeyneth alle thinges for the beste / to conforte of bothe sent his aungel: the whiche appered to Joseph in his flepe / and seide that he schulde not drede to take to hym marye his spouse / bot tristily and gladly dwelle with hir: for that that sche had conceyued was not by man / but by the worchynge of the holy goost. And so after tribulacioun cam grete ioye and counfort. In the same manere it schulde falle with vs ȝif we kouthe wele kepe pacience in tyme of aduersite. For oure lord god after tempest sente softe and mery wedir: and it is no dowte that he suffreth none temptacioun falle to his chosyn bot for her profiȝte. Than after this reuelacioun Joseph asked oure lady of this wonderful conceyuyng: and sche gladly tolde hym the ordre and the manere therof. And so Joseph dwelled and stood ioyfully with his blessed spouse / marye: and with chaste and trewe loue so feruently loued hir that it may not be tolde: and besily in alle thinges toke hede to hir: and oure lady aȝeynward tristily dwelled with him: and so in hir bothe pouerte they lyueden to gidre with grete gostly merthe. Here with also oure lord Jesu / as recluse and stoken in his moderis wombe the space of

nine monthes in manere of othere children / paciently and benignely suffreth and abideth the dewe tyme of his birthe.

¶ Lord god / how moche ouzte we to haue compassioun that he wolde for oure sake enclyne vnto so profounde mekenes! Miche ouzte we to desire and loue that vertue of mekenes: and ȝif we wolde haue befily in mynde how that hiȝe lord of so grete maieste so myche lowed hym selfe / schulde we neuere be lifted vp to veyne pryde and reputacioun of oure self. For of this one benefice of so longe recludioun for our sake / we mowe neuere worthely doo satisfaccioun or recompensacioun to hym: but neuertheles knowe we this trewely in herte / and with al oure affeccioun deuoutely thonke we hym / specially we that bene religious / that he wolde take vs fro othere and graciously departe vs fro the world / so that in this / thouȝ it litel be / somwhat we ȝelde hym: that is to saie that we stonde perfeuerantly recluse in his seruice. For sothely this is al only his benefice of grace and not oure deserte / and that a grete benefice and worschipful / in that that we ben not recluse to peyne / but to grete sikernesse: for we ben sette as in a hiȝe and stronge toure of religioun / vnto the whiche the venemous arowes of this wicked world and distourblynge tempestes of that bitter see mowe not atteyne or neyhe / bot in oure owne defauzte and foly. But ¶ Nota N. for also moche as bodely enclosynge is litel worth or nouȝt with oute goftly enclosynge in soule: therefore thou that art enclosed bodily in celle or cloystre / ȝif thou wolte be with Jesu vertuously enclosed in soule / firste thou moſte with hym anentysche thy self in thyn owne reputacioun and bycome a child thorgh perfyzt mekenes. Also thou moſte kepe and loue scilence / not spekyng but in tyme of nede or edificacioun. And furthermore or thou be born / that is to say or thou schewe thy self outward by word or by opinioun of

perfeccioun / thou moſte abyde the tyme of nyne monthes :
 that is while thou art noȝt perfyȝtly grounded in vertues and
 in knowynge of goddes lawe ⁊ for the noumbre of the x.
 comaundementis tokeneth the perfeccioun of the lawe /
 and therfore that that is laſſe tokeneth imperfeccioun.
 Wherefore as the childe that is born byfore his kynde tyme
 is vnable to thryue ⁊ ſo who ſo wil ſchewe hym outwarde
 by worde or by dede holy and perfite or the tyme that he
 be perfyȝtly growen and ſchapen in vertues withynneſorth /
 he is vnable to ſtonde as a man in tyme of temptacioun by
 goſtly ſtrengthe and to profyȝte of othere and of hym ſelf.
 Wherefore cloſynge and with drawynge to oure power all
 oure mynde fro vanyte and luſtes of the world / beſye we
 vs to conferme vs in clenncs of herte to oure lord Jeſu /
 that for oure ſake wolde be ſo cloſed in the wombe of his
 bliſſed moder marie. Alſo to ſtire vs to compaſſioun / and
 to ſuffre with Jeſu penaunce and diſeſe in this worlde / we
 ſchulle confidere and haue in mynde that he was in con-
 tynuel affliccioun fro the firſte tyme of his concepcioun
 in to the laſte tyme of his deth / ſpecially and principally
 for that he knewe his fader of heuene / whom he loued
 ſouereynly / ſo vnworſchipped of ſynful men / and forſaken
 for mawmetrye and myſbyleue ⁊ and of that grete com-
 paſſioun that he hadde to the ſoules made to his ymage /
 ſo wrecchedly and for the moſte parte dampned / this was
 to hym more peyne thanne his bodily paſſioun and dethe.
 For why to putte away myſbyleue and deſtroye this damp-
 nacioun he ſuffred that deth and that paſſioun. And ſo
 ſchulde euery trewe louer of Jeſu haue compaſſioun and
 be ynwardly ſorye / not only for the myſbyleue of Jewes
 and Saraȝynes and her dampnacioun / bot alſo / and myche
 more / for the wycked lyuyng of vntrewe criſten men ⁊
 in ſo muche that it ſchulde be to hym more paſſioun and

¶ B.

goostly difese whan he knewe or feie a soule perisshe thorow dedly synne / than the losse of any worldely katel / or than his owne bodily deth. For that wole perfyete charite. And so in this forseide processe we haue profitable doctryne and good ensauple: first / in oure blessid lord Jesu of penaunce suffrynge / of perfyete charite / and trewe compassioun: also in his moder marie of profounde mekenes and pacience in tribulacioun: and in hir housbonde Joseph of vertuous rihtwysnesse aȝenst false suspecioun.

¶ And ȝif we wole wite why and wherto oure lady was wedde to Joseph / sithe he hadde noȝt to doo with hir bodily / but sche was euere clene mayden: herto answerynge ben thre skilles: Firste / for sche schulde haue conforte and solace of man to hir bodily seruice and wittenesse of hir clene chastite: the seconde is / that the merueylous birthe of goddes sone schulde be heled and pryvey fro the deuel: and the thridde / that sche schulde not be defamed of avoutrie / and so / as worthy the deth after the lawe / be stoned of the Jewes. And thus endeth the firste partie of this booke that stant in contemplacioun for the Monday and for the tyme of Aduent vnto the Natiuite of oure lord Jesu / whos name with his moder marye be euere blessid with outen ende. Amen.

¶ Of the Natiuite of oure lorde Jesu Criste.

WHat tyme that nyne monthes fro the concepcioun of blissed Jesu drowen to ende Cesar Auguste / the Emperour of Rome / sente oute a maundement / or an heste / that all the world sugette to hym schulde be descryued: so that he myȝte knowe the noumbre of regiouns / of citees / and of the heuedes longynge to hem that weren subdyte to the Emperour of Rome: and herfore he ordyned and

¶ B. Cap^m.
vj^m. Of the
natiuite.

bad that alle men where so euere they dwelleden schulde goo to the citee of hir firſte birthe and propre lynage. Wherefore Joſeph / that was of the lynage of dauid / whos citee was bethleem / toke with hym his ſpouſe / bliſſed marie / that was that tyme greet with childe / and wente fro Nazareth vnto the citee Bethleem / there to be noumbred among othere as fugett to the Emperour. And ſo ledyng with hem an oxe and an aſſe / they wenten al that longe wey to gidere / as pore folk / hauynge no more worldly good bot tho tweyne beſtes. And what tyme they comen to Bethleem / for the grete multitude that was there in the ſame tyme for the ſelue cauſe / they myȝte gete none herborwe in none houſe but in a comoun place / bytwixe tweyne houſes / that was heled aboue men for to ſtonde ther fore the reyn and was icleped a dyuerforie / they were neded to reſte ynne and abide all that tyme. In the whiche place Joſeph / that was a carpunter / made hem a cloſere and a cracche for her beſtes.

¶ Contem-
placio.

¶ Now take here good hede and haue inwardly compaſſioun of that bleſſed lady and mayden / marye : how ſche ſo ȝong and of ſo tendre age / that is to ſaye of xv ȝere / and grete with childe as nyh the birthe / trauaileth that longe wey of fixty myle and ten or more in ſo grete pouerte : and ȝit whan ſche cam to the citee forſeide there ſche ſchulde reſte / and with her ſpouſe aſked herborgh in dyuers places / ſchamefaſtly as amonge vnkouthen folk / alle they werned hem and lete hem goo : and ſo for nede at the laſte they toke as for herborgh that comoun place aforeſeide.

¶ But now furthermore to ſpeke of the bliſſed birthe of Jeſu : and of that clene and holy deliueraunce of his dere moder marye / as it is writen in party by reuelacioun of oure lady made here of to a deuowte man. Whan tyme

of that bliffed byrthe was come / that is to fay the foday
 at mydnyȝt / goddis fone of heuene as he was conceyued
 in his moder wombe by the holy gooft with outen feede
 of man / fo goynge out of that wombe with outen trauaille
 or forwe / fodeynely was vppon hey at his moder feete.
 And anon ſche / deuoutly enclynande / with fouereyne
 ioye toke hym in hir armes and ſwetely clippyng and
 keſſyng leyde hym in hir barme / and with a fulle pap /
 as ſche was tauȝt of the holy gooft / wiſſhe hym al aboute
 with hir ſwete mylk ⁊ and ſo wrapped hym in the keuer
 chiefes of hir heued and leide hym in the cracche. And
 anone the Oxe and the Aſſe / knelynge doun / leyden her
 mowthes on the cracche / brethyng at hir neſes vppon
 the child / as they knewen by reſoun that in that colde
 tyme the childe ſo ſymply hiled had nede to be hatte in
 that manere. And than his moder knelynge doun wor
 ſchipped and loued god / inwardely thonkyng and ſeinge
 in this manere : Lord god / holy fader of heuene / I thonke
 the with al my myȝt that haſte ȝeuen me thy dere fone ⁊
 and I honoure the al myȝty god / goddes fone and myn.
 Joſeph / alſo honourynge and worſchippyng the childe
 god and man / toke the ſadel of the Aſſe and made therof
 a kuſſhyne oure lady to fitte on and a ſuppoyle to lene to.

¶ And ſo ſat the lady of all the worlde in that ſymple
 array beſide the cracche / hauynge her mylde mode and
 her louely eizen / with her inward affeccioun / vppon her
 ſwete derworthe child. But in this pore and ſymple worldly
 araye / what goſtly riches and ynward confort and ioye
 ſche hadde may no tunge telle. Wherefore ȝif we wole
 fele the trewe ioye and conforte of Jeſu / we moſte with
 hym and with his moder loue pouerte / mekenes / and
 bodily peneauce / as he ȝaf vs enſample of alle thiſe here
 in his birthe and fiſt comynge in to this worlde. For of

- ¶ De pau-
pertate.
Bernardus
fermone
quinto de
Natiuitate.
- the firste / that is pouerte / seynt Bernarde in a fermoun of the Natiuite of oure lord / tellynge how he was born to comforte of mankynde / seith in this manere : Goddes sone comforteth his peple. Wolt thou knowe his peple ? That is of whom spekethe Dauid in the psawter and seith : Lorde / to the is bylaste the pore puple. And he hym self seith in the gospel : Woo to 3ow riche men that hauen 3oure comforte here. For how schulde he comfort hem that hauen here her owne comforte ? Wherefore cristes innocens and childhode comforteth not iangeleres and grete spekernes : cristes wepynges and teris comforteth no3t dissolute lawheres : his symple clothinge comforteth not hem that gone in proude clothynges : and his stable and cracche comforteth no3t hem that louen first seetes and worldes worschippes. And also the aungels in cristes Natiuite apperynge to the wakyngscheepherdes conforten none othere but the pouere trauailloures : and to hem tellen they the ioye of newe list / and no3t to the riche men that hauen her comforte here.
- ¶ Ber-
nardus.
- ¶ Also as to the secounde : we mowen see at this birthe / bothe in crist and in his moder / perfy3t mekenes : for they were not squeymous of the stable / nor of the bestes / nor of hey and suche othere abiecte simplilnes. But this vertu of mekenes bothe oure lord and oure lady kepten perfy3tly in alle her dedes / and commendyn it foueraynly to vs : wherefore be we aboute with al oure my3t to gete this vertue / knowynge that with outen it is none saluacioun : for there is no werk or dede of vs that may plese god with pride.
- ¶ 2^m. Hu-
militas.
- ¶ Also as to the thridde : we mowen see in hem bothe / and nameliche in the child Jesu / not a litel bodily penaunce : of the whiche seynt Bernard seith thus : Goddes sone when he wolde be born / that hadde in his owne fre wille to chese what tyme he wolde take therto / he ches that tyme that
- ¶ 3^m. Cor-
poralis
affliccio.
- ¶ Ber-
nardus
ferm. 2^o.
Nat.

was moost noyous and harde / as the colde wynter / name-
liche to a 3ong childe and a pore wommanes sone / that
skarfly hadde clothes to wrappe hym inne / and a cracche
as for a cradel to laye hym inne : and 3it thowh there was
so moche nede / I fynde no mynde of fures or pilches.
And sithen crist that is not begiled chas that is most hard ¶ Nota
to the flesche / sothely that is best / most profitable / and Bern.
rather to be chosē : and who so techeth or biddeth othere
he is as a false deceyuere to be fledde and forsaken. Al
this feith seynt Bernard. And thus myche of these vertues
at this tyme.

¶ Goo we nowe furthermore to speke of the forfeide
blessid natiuite of crist. What tyme that oure lord was
so borne / the grete companye of aungeles that there weren
honouryng / louyng / and worfchippyng her lord god /
wenten anon to the schypherdes that weren there beside /
about a myle fro Bethleem / tellyng hem that birthe of
her faueour and also the place therof by one of hem
apperyng with grete list / peraunter gabriel that was
special messanger of this werk. And therwith al that
multitude of aungels token vp that newe joyful song /
seyenge / as the gospel telleth in thise wordes : Joye with
outen ende be aboue in althere hi3est heuen to god : and
in erthe pees to all men that ben of good wille. And so
with that ioyful song and moche merthe they wente vp in
to heuene / tellyng her othere felawes these newe ioyeful
tydynges of her lordes blissed birthe. Wherof al the court
of heuene / ioyeful and gladde more than tonge may telle
or herte thenke / makynge a solempne feste / and devoutly
thonkyng the fader all my3ty god / as we mowen deuoutly
thynke and ymagyne / comen alle after by ordre after
ordre to see that louely face of goddes sone her lorde /
with grete reuerence worfchippyng hym and his blissed

¶ Ad
Hebreos
primo.

moder. Herto accordynge speketh the apostle seynt poule in his pistle / ad hebreos primo / seyenge : That whan the fader of heuene brouzte his first goten sone in to this worlde / he bad that all the aungels of god schulde worschipp him. Also the hyrde men / after the aungels weren passed fro hem / comen and worschippeden the child / tellynge openly what they herden of the aungels : and his dere moder / as sche that was souereynly wys and witty / toke good hede of al that was done and kepte priuely in her herte alle the wordes that weren spoken of hir blessed sone. Thus myche and in this manere we mowen haue in contemplacioun touchynge the proces of the blifed natiuite of oure lord Jesu. And furthermore touchynge the solempnite and the worthynesse of this feste and this hiȝe day / we schullen haue in mynde that this day is borne the kyng of blis and the sone of almyȝty god / lorde of alle lordes / and makere and gouernour of alle the world / whos name is cleped specially prince of pees : for by hym was made that grete and endeles pees that is tolde bifore in the Incarnacioun : wherfore this day the aungeles songen that ioyful songe *Gloria in excelsis &c.* / as it is seiȝe bifore. This day / as holy chirche syngeth in the office of the masse / after the prophecie of ysaie / a child is borne to vs that is like to vs in his manhede : and a sone is ȝeuen to vs that is euene to the fader of heuene in his godhede. Also this day the sonne of riȝtwisnesse / that was first vnder cloude / sprang openly his bemes of mercy and the liȝt of his grace in alle the world. And so this day was seien that blessed newe siȝt that neuere ere was seien in erthe / that is to saye god almyȝty in mannis liknes. This daye also bifelle the tweye grete wondres that passen al kynde and al mannis wit : the whiche mowen all only be conceyued thorugh trewe byleue / that is to seiȝe that god is

borne ⁊ and a mayde with oute forwe or blemyschyng of
 hir maydenhede hath born a child / wherfore this day
 had s̄che that secounde souereyn ioye in felynge done in
 dede that s̄che ȝaf feithe to / spoken bifore and byhiȝt by
 the aungel at her conceyvyng. And so to all mankynde
 this is a daye of grete ioye and a grete feste / bothe of god
 all myȝty / and of his blissed moder marie / as it was seide
 bifore in the feste of Incarnacioun : for alle the skilles that
 there were seide bygan there and here more pleyndly ful-
 fild ⁊ ioyne that to this and than it wil schewe pleyndly.
 In tokene also and witnessyng of this wonderful birthe
 aȝenst kynde / at Rome that day out of a tauerne spronge
 a welle of oyle ⁊ and in the same citee an ymage of gold
 with a temple that was cleped the euerlastyng temple of
 pees / for also moche as it was prophecied that it schulde
 neuere falle adoun til a mayden bare a sone / this day fel
 doun both to gidre anone as crist was born. In the whiche ¶ *Nota*
 place is now made a chirche in the worschippe of oure *bene hic.*
 lady seynte marie / whos name with hir blissed sone oure
 lord Jesu be now and euere with outen ende. Amen.

¶ Of the circumficion of oure lorde Jesu.

IN the viij day that the child was born he was cir-
 cumfided after the biddyng of the lawe. And so in
 this day twayne grete thynges were done that we owen
 to haue deuoutly in mynde : the firste is that the blessid
 name Jesu / that was euere with oute bygynnyng ȝeuen to
 hym of the fader of heuene / and also of the aungel cleped and
 tolde or he were conceyued / this day was openly declared
 and nempned ⁊ and he therwith specially cleped Jesu / that
 is also moche to say as faueoure. And this name resonably
 is aboue alle names ⁊ for as the apostle Petre seith / there is
 none other name vnder heuene in the whiche we owen to

¶ *Cam.*
vijm.

¶ *Primum.*

¶ Ber-
nardus
super Cant.
¶ Secun-
dum.

be faued. Of the whiche name and the grete worthynesse and vertue therof seynt Bernard speketh deuoutly by pro-
 cesse that schal be seide after. The secounde thing that
 was done this day worthy to be had in mynde is that this
 day oure lord Jesu bygan to scheden his precious blood
 for oure sake. He bygan be tyme to suffre for vs / and he
 that neuere did synne bygan this day to bere payne in his
 fwete tender body for oure synne. Myche ouzte we to
 haue compassioun and wepe with hym / for he wepte this
 day ful fore. And so in these grete festes and solempnites
 we schulde make moche merthe and be ioyful for oure
 hele : and also haue ynward compassioun and sorwe for
 the paynes and angwische that he suffred for vs. For as
 it is seide bifore / this day he sched his blood whan that /
 after the rit of the lawe / his tender flesch was kutte with
 a scharpe stonen knyfe : and so that 3ong child Jesu kynde-
 liche wepte for the sorwe that he felte there thorow in his
 flesche : for withouten dowte he hadde verray flesche and
 kyndely sufferable as haue othere children. Schulde we
 than not haue compassioun of hym ? 3is sothely : and also
 of his dere moder : for wel mowe we wite that whan
 sche seih hir louely sone wepe sche myzte not withholde
 wepynge. And than mowe we ymagyne and thynke how
 that litel babe / in his moder barme / seyng hir wepe /
 putte his litel honde to hir face as he wolde that sche
 schulde not wepe : and sche a3eynward / ynwardely stired
 and hauinge compassioun of the sorwe and the wepynge
 of hir dere sone / with kysse and spekyng confortyd
 hym as sche myzte. For sche vnderstood wel by the
 Inspiracioun of the holy gost / that was in hir / the wille of
 hir sone / thowh he speke not to hir : and therefore sche
 seide : Dere sone / 3if thou wilt that I cese of wepyng / cese
 thou also of thy wepyng : for I may not bot I wepe / what

tyme that I see the wepe. And so thoru; the compaffioun of the moder the childe cefed of fobbynge and wepynge. And than his moder / wypyng his face and kyfflyng hym and puttyng the pappe in his mouth / comforted hym in alle the maneres that fche myzte: and fo fche dede as ofte as he weped. For as we mowen fuppose he weped ofte fithes / as othere children done / to fchewe the wrecchedneffe of mankynde that he verrayly took: and alfo to hyde hym fro the deuele / that he fchulde not knowe hym as for god. And thus moche fuffifeth feide at this tyme of the circumfcioun of the olde lawe: and we haue in that ftede baptifme ordeyned by crift / that is the facrament of more grace and laffe peyne. Bot for that bodily circumfcioun we fchulle haue goftly circumfcioun / that is kuttyng away fro vs alle superflue thinges that difpofen to fynne / and holdyng with vs as in affectioun oneliche that is nedfulle to vertuous lyuyng. For he that is truly pore is vertuoufly circumfidid: the whiche circumfcioun the apoflle techeth in thefe wordes whan he feith: That we hauyng mete and drinke and clothing / we fchulde hold vs paid. This alfo goftly circumfcioun nedeth to be in alle oure bodily wittes / as in feyng / heryng / touchyng / and othere: that is to feie / that we in alle thefe efchewe superfluyte and kepe fkarfte / and namely in fpekyng: for moche fpeche with oute frute is a grete vice and difplefyng to god and man / and token of an vnftable and diffolute herte: as azeynward / filence is a grete vertue / and for greet caufe of goodneffe ordeyned in religioun: of the whiche vertue dyuers clerkes fpeken / that we fchulle paffe ouer at this tyme: and thus endeth this chapitre.

¶ Causa
ploratus
Christi.

¶ Cam.
vijm.

¶ Of the Epiphanye / that is the open schewynge of oure lord Jesu.

¶ Primum
festum.

Firſte touchinge this ſolempne day and worthy feſte / we ſchulde vnderſtonde that there is none feſte that hath ſo moche dyuers ſeruife in holy chirche longyng therto as this feſte hath: not for it is more worthy than othere / but for many grete thinges byfelle and were done in this day ſpecially touchynge the ſtate of holy chirche. As firſt vnderſtondyng that holy chirche here in erthe ſtante in tweie manere of peple: that one is of hem that comen of the Jewes that hadden Moyſes lawe and weren circumſided: that othere is of the remenaunte that weren not circumſided and were icleped gentiles. This day / that is to ſay the xij day fro the Natiuite / acountyng that ſelf day / the bleſſid child Jeſu ſchewed hym as god and man ſpecially to the kynges that weren of the gentiles / and in her perſone holy chirche nowe criſtened / that is principally gedered of the multitude of gentiles / was this day reſceyued and accepted of god to trewe byleue. For the day of his Natiuitie he appered and ſchewed hym ſpecially to the Jewes in the perſone of the hirde men: the whiche Jewes for the more parte reſceyueth not goddes worde and byleue. But this day he ſchewed hym to the gentiles / of whom we comen that ben nowe his choſen chirche. Wherefore this feſte is ſpecially and properly the feſte of holy chirche of trewe criſten men.

¶ Secundum.

¶ The ſecounde thing that was done this day touchinge holy chirche is that ſche was this day goſtly wedded to criſte / and trewely knytte to hym by the bapteme that he toke this day / xxix 3ere aſtir complete: for in the baptiſme ben ſoules wedded to criſt / and the congregacioun of criſten ſoules is cleped holy chirche that by baptiſme is

waschen and made cleane of the filthe of synne and clothed newe in vertues.

¶ The thridde thing is that / that same day a twelfmonthe / ¶ *Tercium.*
that is to saie a 3ere after the baptisme of crist / he wrouzt
the firste miracle at the bridale / turnynge water into wyn :
by the whiche is vnderstonen also the goostly bridale of
holy chirche.

¶ The ferthe thing that byfel in that day is / as Bede ¶ *Quar-*
feith / that in that same day a 3ere after oure lord Jesu *tum.*
wrouzt that grete myracle fedyng the grete multitude of
puple with a fewe loues and a fewe fisches. But the firste
thre ben reherfed this day in holy chirche and not this
ferthe.

¶ Loo how worshipful this day is ! the whiche oure ¶ *Contem-*
lord god ches specially to worche thereynne so many grete *placlo.*
and wonderful thinges. Wherefore holy chirche / consider
ynge so many grete benefices done to hir this day of hir
goostly spouse Jesu criste / by waye of dewe kyndenes
maketh grete merthe and solempnite in this day. But for
also moche as principally and most specially the solempnite
of this day stant in the mynde of the firste / that is the
worshippyng of the kynges and her offrynges : therefore
speke we furthermore of the contemplacioun her of / leuing
the remenaunt at this tyme. And so ymagyne we and
sette we oure mynde and oure thouzt as we were present
in the place there this was done at Bethleem / byholdynge
how these thre kinges comen with grete multitude and
a worshipful companye of lordes and othere seruantes :
and so by token of the sterre first ledynge and after restynge
vppon that place that the child Jesu was ynne / there they
lizten doun of the dromondes / that they riden vppon / byfore
that symple hous and manere of stable / in the whiche oure
lord Jesu was borne. And than oure lady / herynge grete

noyfe and fteryng of peple / anone toke hir fwete child in to hir barme. And they comynge in to that hous / alfo fone as they feien the child they kneled adoun and reuerently and deuoutly honoured hym as kyng and worfchipped hym as god. Lord god / how grete and how fad was her feith and byleue that fuche a litell childe fo fypilly clothed / founden with fo pore a moder / in fo abiecte a place / with oute companye / with oute meyny and with oute all worldely array / fchulde be verray god and kyng and lord of al the world : and natheles they bileued fothfastly bothe two. This was a grete goodnes of oure lord / ordeynynge fuche forlederes and fuche bygynneres of oure bileue : and fo hit byhoued to be. Furthermore touchynge the proces : we mowe thynke how the kynges / after the firfte honourynge of the childe / fpeken with his moder / reuerently askynge of the condiciouns of hym / in what manere he was conceyued and born / and fo of othere that thei defireden to knowe. And oure lady myldely anfwerynge / tolde hem of al as it nedeth : and they zeuen ful credence and bileue to al that fche feide. And for alfo moche as they weren clerkes and men of grete wifdome / therfore we mowe fuppose that they kouthen the langage of hebrewe / and fpeken in that tonge that was the moder tonge of oure lady and alle Jewes.

¶ Now take we here good entent to the manere of fpekyng in bothe parties : firft / how reuerently and how curteisly thei fpeken and afken her queftiouns : and on that other fide hou oure lady / with a manere of honefte fchamefastneffe holding downe her eijen toward the erthe / fpeketh and anwereth / faddely and fchortly / to her askynges : for fche hath none likynge to fpeke moche / or elles to be feen : neuertheles oure lord gaf hir ftrengethe and fpecial comfort to fpeke more homely to hem by caufe

that they reprefenten holy chirche that was than to come of the gentiles / as it is feide bifore.

¶ Byholde alfo the childe Jefu / how he fpeketh not / but ftant with a manere of fad femblant and glad chere / and als he vnderftood hem / louely lokyng vpon hem : and thei haue grete likyng in the fift of hym / not only gooftly in foule of his godhede as illumyned and tauzt of hym / but alfo in his bodily fift with oute forth : for as Dauid witneffith : He was faire and louely in body byfore alle mennis fones.

¶ And fo whan they weren gretly comforted by hym / thei maden her offryng to hym in this manere / as we mowen fuppoſe. They openeden her cofres with her trefoure and fpredynge a tapite / or a cloth / byfore the childes feete oure lorde Jefu / they leiden there vpon and offreden echone of hem golde / encenſe / and myrre / and that in grete quantite / nameliche of the gold : for elles as for a litel offryng it hadde nouzt neded hem forto haue opened hir trefoure cofres / as the goſpel feith / but here awmeneres / or her treforeres / myzt lityly haue had it in hande and taken it hem bot for the giftes and the quantitees weren grete by refoun / as it is feide. And whan thei hadden thus offred and leide her giftes bifore hym / then reuerently and deuoutly fallynge doune they kiſſeden his feete : and than peraunter the child / ful of wiſdom / forto comforte hem more and ſtrengthe hem in his loue ȝaue hem his hand to kiſſe / and after bleſſed hem therwith. And fo they reuerently enclynyng and alfo takyng her leue at his moder and Joſeph / with grete ioye and gooftly merthe / as the goſpel feith / turneden aȝen in to hir owne cuntre by a nother way. What that thiſe thre giftes offred of thiſe kynges bytoken goftly / and many other thinges that the goſpel more ouer telleth / as it is expowned by

holy doctoures / is sufficiently and fully written in manye othere places : wherfore we passen ouer al that here.

¶ Nota de
pauper-
tate.

¶ But what hope we was done with that golde of so grete prife? Whether oure lady referued it and putte it in tresorie / or elles bouthe therewith londes and rentes? Nay / nay / god forbede ! for sche that was a perfite louer of pouerte toke none hede of fuche worldly goodes. But what? Sche / louinge pouert / and vnderftondynge alfo hir bleffid fones wille / not onliche thoru his Inspiracioun techynge hir in foule with ynne forth / bot alfo by figne fchewynge his wille with outen forth that he loued not fuche riches / perauntre turnynge away ofte fithes his face fro that golde or fpittyngge there vppon / with ynne a fewe dayes and fchorte tyme fche 3af it al to pore men : for the kepyngge therof that litel tyme was to hir a gret burthen and heuy charge. And that femeth wele : for fche made hem fo bare of money that whan fche fchulde go to the temple forto be purified / fche had nojt wherwith to bigge a lombe forto offre for hir sone / but only bou3te turtles / or dowfes / of litel prys / that was the offryngge of poore folk after the lawe. And fo we mowe refonably bileue that the offryngge of the kynges was grete and riche / and that oure lady / louynge pouert and ful of charite / 3af it in hafte to pore men / as it is feide : fo that here is fchewed a grete precony and worthy enfaumple of pouert. Alfo 3if we take here goode hede we mowe fene open enfaumple of perfite mekenes : for there beth manye that holden hem self lowe and abiecte in her owne herte / and ben not eleuate by pride as in her owne herte f3zte / but neuer theles they wolde not be feyn fuche in other mennis f3zt / nor mowen not fuffre to be defpised or fcornd of other : and alfo they wolde not that her vnworthines and her defauztes were knowen of othere / left they were defpised

¶ Nota de
perfecta
humilitate.

or reprobued of hem. But thus didde noȝt this day that child Jesu / lorde of all othere ⁊ for he wolde that his lowenes and abieccioun were knowen and seen to his and to othere / and that not to symple and fewe ⁊ but to grete and manye / that is to say to kynges and lordes and her meyne / many and fele. And also that is more to wonder in suche a caas and tyme ⁊ in the whiche by resoun it was moche to drede / that is to say lest the comynge fro so fer and fyndynge hym that thei fouȝten / kyng of Jewes / and whom they troweden alle myȝty god / liggyng in so symple array and so grete abieccioun / by that symple sȝt supposynge hem disceyued and holdynge hem self as fooles schulden gone away with oute deuocioun and bileue. But ¶ Nota. not forthy the mayster of mekenes and loue of sympilnesse lasse not to fulfille the perfeccioun therof / ȝeuyng to vs ensample that we schulde not go fro the grounde of trewe mekenes by colour of any femeliche profite or goode ⁊ but that we schulde lerne to wille forto apere and be seyn symple and abiecte in the sȝte of othere. That vertue of perfite mekenes he graunte vs thorow his grace that so wolde meke hym for oure sake / oure blessed lord Jesu. Amen.

¶ De mora domine apud presepe continetur in proximo capitulo excepta meditacione de ministerio suo et sollicitudine circa puerum Jesum / de quibus poterit quis facilliter meditari.

¶ Of the purificacion of oure lady seint Marie.

¶ Cam. ix^m.

After the kynges had performed her offerynges / and weren gone home aȝeyne in to her owne cuntrey / as it is seide ⁊ ȝit stode that worthy lady of all the world in that symple herborwe with hir blissed sone Jesu and her housbonde / that holy olde man Joseph / at the cracche paciently abidyng vnto

¶ Nota
contra
singulares.

the fourty day ordeyned by the lawe to hir purificacioun / as fche were an other womman of the peple defoyled thoru; fynne / and as the childe Jefu were a pure man / and not god / nedy to kepe the obferuaunce of the lawe. But why hope we that thei diden thus? Sothely for enfaumple to vs: ſchewynge the trewe way of obedience: and for they wolde no ſinguler prerogatif thei kepten the comoun lawe as othere. But thus done not manye that lyuen in comune congregacioun: the whiche defiren to haue ſpecial prerogatyues / and there by wole be iſene more worſchipful than othere and fengler abouen othere: but this ſuffreth not trewe mekenes. Whan the fourty day was come of hir purificacioun after the lawe / than wente oure lady oute with hir ſone Jefu and Joſeph / and toke the wey fro bethleem in to Jeruſalem / that is aboute fyue or fixe myle / there to prefente the childe and offre hym to god.

¶ Contem-
placio.

¶ Now lete vs here goo with hem by deuoute contemplacioun: and helpe we to bere that bliſſed birthen the child Jefu in oure ſoule by deuocioun: and take we ynwardly good entent to all that ben here ſeide or done: for thei ben ful deuoute.

¶ In this manere then they berynge and bryngynge the child Jefu in to Jeruſalem / and the lord of the temple in to the temple of god at the entre thereof thei bouzten tweyne turtles / or elles tweie dowue briddes / to offre for hym as the manere was for pore folke: and therfore the goſpel ſpeketh not of a lambe / that was the comoun offrynge of riche men / in token that they weren with the poreſt folke. And herwith that riȝtwys man Symeon / ladde in ſpirit by the holy gooft / came in to the temple to ſee that he had longe tyme defired / criſt goddes ſone / after byheft and anſwere of the holy gooft. And anone as he cam and had the ſiȝt of hym / knowynge hym by

the spirit of prophecie / he kneled down and deuoutly honoured and worschipped hym as he was in his moder armes borne: and the child bliffed hym and / lokynge vppon his moder / bowed toward hym in token that he wolde goo to hym: and so the moder vnderfondynge the childes wille and therof wondrynge toke hym to fymeon: and he with grete ioye and reuerence clippynge hym in his armes rose vp / bliffynge god and seienge with glad spirite: Lord / I thonke the: for now thou leteste thy seruante after thy word in pees: for why I haue seen with myn eizen thyn bliffed sone / oure faeoure. And afterward he prophecied of his passioun and of the forwe therof / that schulde as a fwerd perce and wounde the moder herte. Herwith also that worthy wydowe Anne / the prophetisse / came to hem in to the temple / and / worschippynge the child / sche prophecied also of hym and spake of redempcioun that was to come by hym to mankynde. And the moder wonderynge of alle these wordes kepte hem by good entente pryuely in her herte. And than the child Jesu strecching his armes toward his moder was bytaken to hir azen. Afterward they jeden in manere of proceffioun towarde the auter with the childe: the whiche proceffioun is represented this day in alle holy chirche with lizt born to goddis worschippe. And than they wente in this manere: firste / tho tweyne worschipful olde men / Joseph and fymeon / goon bifore / joyfully holdyng either other by the hondes and with grete myrthe syngynge and seienge: Lord god / we haue rescyeued this day thy grete mercy in myddes of thy temple / and therefore after thy grete name / so be thy louynge and thy worschippe in to the ferthest ende of al the worlde. After hem foloweth the bliffed moder and mayden marye berynge the kyng of heuene / Jesu: and with hir on the one side gothe

¶ Suscepi-
mus deus
mifericor-
diam tuam.

the worfchipful wydewe Anne / with grete reuerence and vnſpekeable ioye louynge and preifynge god. This is a ſolempne and a worfchipful proceſſioun of ſo fewe perſones / bot grete thinges bytokenynge and repreſentyng: for there ben of alle ſtates of mankynde ſome / that is to ſaie of men and wommen / olde and yonge / maydenes and wydewes. Furthermore whan they weren comen to the auter of the temple / the moder / with reuerence knelynge downe / offreth hir ſwete ſone to the fader / god of heuene / ſeinge in this manere: Taketh now / hiȝeſt fader / ȝoure owne dere ſone / whom I offre here to ȝow after the biddynge of ȝoure lawe: for he is the firſte born of his moder: bot / gode fader / I byſeche ȝow that ȝe ȝeue him aȝen to me. And than ſche riſynge vp laſte hym vppon the auȝter. A lord god / what offrynge is this! Sothely there was neuere ſeien ſuche another fro the bygynnyng of the world / ne ſchal neuer after in to the endynge. Now take we here goode hede hou the child Jeſus ſitte vppon the auȝter as it were another childe of the comoun peple / and with that loueliche face and ſadde chere he loketh and byholdeth vppon his dere moder and othere that there were preſente: patiently and mekely abidyng what thei wolden doo with him. And therewith weren brouȝt the preoſtes of the temple / and the child / lord of al the worlde / was bouȝt aȝen as a ſeruaunt for .v. penyes / that weren cleped cicles / a manere of money / after the lawe as othere. And whan Joſeph had paied that money for hym / the moder / oure lady / toke aȝen with ful glad wil hir bleſſid ſone. And after / ſche toke the forſeide briddes of Joſeph / and knelynge adoun and liſtyng vp her eyȝen deuoutely vnto heuene / holdynge hem in her hondes offred hem / ſeinge thus: Al miȝty and merciful fader of heuene / vnderſonge ȝe this litel ȝifte and offeryng / and

the firste gifte that youre litel child this day presenteth vnto youre hiȝe maieste of his symple pouerte. And therewith also the child Jesu / puttynge his hondes to the briddes and lifynge vp his eizen to heuene / speke not / but schewed contenaunce of his offrynge with the moder : and so thei leiden hem vppon the auȝter. Now here takynge hede what they ben that thus offren / that is to saie the moder and the sone : trowe we whether that offrynge / thouȝe it were litel / myȝte be forsake ? Nay / god for bede. But we schulle fully trowe that it was by aungels presented vppe in to the court of heuene / and thereof the fader of heuene ful gladly accepted / so that alle the blissed companye of heuene there thorouȝ was reioysed and gladed.

¶ Afir this was done / and so the lawe of god fully kepte / as it is seide / in alle that longed to the child fro his birthe in to this tyme / oure lady with hir blissed sone and hir spouse Joseph toke the wey fro that citee of Jerusalem homward into Nazareth. But by the weie sche visited hir cosyn Elifabeth / desiryng also to see John / hir sone / that sche loued specially. And what tyme they meten to gidre they maden grete ioye / and nameliche Elifabeth whan sche sawe that blessid sȝt of the childe Jesu : by vertu of whome in his firste concepcioun John in her wombe reioysed / and sche also replenysched with the holy goost. Also the childre / Jesu and John / when they weren brouȝt to gedere thei kiffeden othere louely and with lawhyng chere and maden moche merthe to gidre : bot John / as vndirstondynge his lorde / had hym alwey in countenaunce / as with reuerence to hym. And what tyme they had rested hem there certeyn dayes / oure lady with hir child and Joseph wenten forth on her wey toward Nazareth / as to her home and reste : but ȝit fel no reste to hem as it schal schewe after.

¶ Now 3if we take good entent to the forfeide proces / and hou longe tyme they haue leyne oute of her owne hous in so grete pouerte and sympleness / by refoun we schulde be stired to compassioun / and to lerne by enfaumple of hem mekenesse / pouerte / and buxumnesse : that weren openly schewed in her symple dwellynge / in her pore offrynge / and in the lawe kepynge. And furthermor as the worldly men maken bodely myrthe in this tyme of cristemasse / fro the Natiuite in to this day or feste of the purificacioun / that is icleped Candelmasse / so schulde euery deuout soule in this tyme specially / with deuocioun and gostly merthe in soule / worschippe and honour that bliffed child Jesu and his moder marye : visitynge hem by contemplacioun and some deuowte prayer / at the leste ones on the daye / as they seien in spirit oure lady with her child liggyng at the cracche : hauynge therwith in mynde the mekenes / the pouerte / and the buxumnesse of hem / as it is feide : and louynge hem and kepyng hem vertuoufly in dede. Amen.

¶ And thus endeth the firste parte of the book in contemplacioun for the monday.

¶ Secunda
pars.

¶ Incipit secunda pars pro die Martis.

¶ Ca^m. x^m.

¶ Of the fleynge of oure lorde Jesu in to Egipte.

WHan oure lady with hir childe and Ioseph weren toward Nazareth / as it is feide bfore / not knowynge 3it the priue counseile of god here of / that herodes the kyng purposed to fle the child Jesu : the aungel of god appered to Ioseph in his slepe / biddinge that he schulde fle in to Egipte with the child and his moder / for herode wolde seche the child

to flee hym. And anon Joseph wakyng of his flepe cleped oure lady and tolde hir thise hard tydinges: and sche in all hafte toke vp hir dere sone and bigan to goo: for sche was ful fore agast of this word / and sche wolde not as sche myzte not be feien necligent in the keping of hym. Wherefore anone in that nyzt thei token the wey toward Egipte. And so fled that grete lorde the pursute of his seruauunt / 3e more propurly the deueles seruauunt: trauaillynge with hym his 3onge and tendre moder and that olde man Joseph by a noyous wey and hard and dyuerse that was not enhabited / and also a wey ful longe / that is to say after the comoun sawe the space of xij or xv dayes iournees of a comune curroure: perauenture it was to hem the trauaile of two monthes and more. And that way / as it is seide / was by that deserte in the whiche the children of Ifrael ladde oute of Egipte dwelleden xl 3ere. Lorde / hou did thei there of hir liflode? or where rested they and were herborwed in the nyztes? For in that wey fond they ful sildome eny house. Here ouzte we to haue inwardly compaffioun of hem / and not to be loth or thenke trauailous to do penaunce for vs self: sithen othere token so grete and so ofte trauaille for vs / namely thei that weren so noble and so worthy. Also in this forseide proceffe 3if we take goode hede we mowe see many goode enfaumples and notable doctrines to vs. Firste / 3if we take hede hou oure lord Jesu toke in his owne persone somme tyme prosperite and welthe / and sum tyme aduersite and woo / we schulde not be stired to inpacience what tyme that it bifalleth to vs in the same manere: bot in tyme of temptacioun and discomforte abide with pacience the tyme of prosperite and of comforte: and so 3enward on that other side. And 3if thou wilt see enfaumple hereof in Jesu / loo firste in his birthe /

¶ Notabilia
iiij^{or}.

¶ Primum.
Pacientia
inter pro-
spera et
aduersa.

he was magnified to the hirde men as god / and honoured and worschipped of hem as god with ioie ⁊ and sone after he was circumcised as a fymple synful man with forwe. After / the kynges comynge to hym worschipped hym fouereynly bothe in her perſones and in grete ȝiftes ⁊ and ȝit dwelled he ſtille in that ſtalle amonge beſtes / in pouerte / wepinge as another child of fymple man. After that he was preſented in the temple with ioie / and grete thinges were prophecied and ſpoken of hym / as of god almyȝty ⁊ and now he is beden of the aungel to fle fro herode in to Egipte / as he were a pure man with outen myȝt. And ſo furthermore we mowe ſynde in alle his lyf prosperite and aduerſite i-menged to gidre / to enſauple and techynge of vs ⁊ for he ſente vs dyuers comfortes to lyfte vp oure hope that we falle not by deſpeire ⁊ and therewith he ſent vs tribulacioun and diſcomfort to kepe vs in mekenes / that thereby knowynge oure owne wrecchedneſſe we ſtande algate in his drede.

¶ Nota.

¶ Secundum. Nota,
De humilitate.

¶ The ſecounde leſſoun that we mowe lerne in this forſeide proceſſe is touchynge the benefices and the ſpecial comfortes of god / that he that ſeleth hem ſpecially be not thereby eleuate in his owne ſiȝt as holdynge hym more worthy than another that hath hem noȝt. And alſo he that ſeleth not ſuche ſpecial ȝiftes or comfortes be not therfore caſt down by forwe or envie to hym that hath hem ⁊ for as we ſee here the aungeles apperynge and ſpekynge of the childe weren to Joſeph / and not to oure lady ⁊ and natheleſs ȝit was he moche laſſe in meryte and more vnworthy than ſche. Alſo here we mowe lerne that he that ſeleth ſuche ſpecial ȝiftes of god / though he haue hem not algate as he wolde and after his deſire / that there thorow he grucche noȝt / nor be not heuy by vnkyndenes aȝenſt god ⁊ for not withſtondynge that Joſeph was ſo nyhe and acceptable

¶ Nota bene.

to god / neuertheles the apperynges of the aungel and the reuelaciouns were not done to hym openly and in wakyng / bot in manere of dremes and in his fleping.

¶ The thridde notable thing that we haue enfaumple of here is how that oure lord suffreth his derlynges to be difesed here thorū perfecuciouns and tribulaciouns ⁊ and that scheweth wele here in marye and Ioseph. What tyme they knewen the child souȝte to be flayne ⁊ what myȝt they here more forwefulle? For thouȝ it so were that thei knewen and wisten wele that he was goddes sone / neuertheles the sensualite and the resoun of hem myȝte kyndely be destourbeled and meued to seie in this manere: Lord god / fader all myȝty / what nede is it to thy blessed sone / that here is to flee / as thou myȝtest not defende hym fro his enemyes and kepe hym saaf here? And also her tribulacioun and difese was in so moche the more that hem byhoued to goo in to soo fer a londe that they knewe not / and that by hard weies and noyouse ⁊ sithen they were moche vndisposed to goynge and trauaillynge / oure lady for ȝouth and tenderesse / and Ioseph for elde and febilnesse. And also the childe that they schulde bere and carie was vnnethe two monthes olde ⁊ and ȝit herewith they ȝeden in to that londe / in the whiche thei as pore and vnknowen had noȝt to helpe hem self with. Alle thise difeses weren to hem mater of grete tribulacioun and affliccioun ⁊ and therfore / thou that suffrest here tribulacioun kepe therynne pacience / and loke not to haue here of a pryuelege of hym that wolde not take hit hym self / ne ȝeue it his moder.

¶ The ferthe notable thing that we mowe confidre here is the grete benignyte and mercy of oure lorde ⁊ for there as he myȝte anone in a moment had destroyed his enemyes that purfued hym ⁊ ȝit wolde he not / but benignely and

¶ Tercium.
De tribulacione electorum.

¶ Nota.

¶ Quartum.
De benignitate erga inimicos.

fwetely he chafe rather to flee / and 3eue stede for the tyme to the malice and the woodnesse of that wicked herode / than to be venged as he myzt rȳtwisly of him. And this was a profounde mekenes and a grete pacience.

¶ Nota. In the same manere schulde we doo ⁊ that is to faie / not wilfully withstonde and seke vengeaunce of hem that done wronges and pursue vs / but paciently for the tyme bere hem and flee her malice ⁊ and more ouer specially pray for hem / as god techeth vs also in another place of the gospel to do to oure enemyes.

¶ Historia. ¶ Furthermore as to the proceffe of the fleinge of Jesu with his moder and Ioseph. Whan they comen to Egipt / anone at the firste entre alle the mawmettes of that londe fellen a downe / as it was prophecied bifore by the prophete ysaye. And than wente they to a citee of that londe that hiȳte lymopolus ⁊ and there they hired hem somme symple hous / where they dwelleden vii 3ere / as pilgrymes and straungeres / pore and nedy. Here mowe we deuouȳtly ymagyne and thenke of the manere of liuynge of hem in that vnkouthe lond ⁊ and how oure lady wrouȳt for hir liflode / that is to feie with nedele sewynge and spynnyng / as it is writen of hir ⁊ and also Ioseph / worchyng in his craft of carpuntrie ⁊ and how the child / blessed Jesu / after he cam to the age of fyue 3ere or there aboute / 3ede on hir erandes and halpe in that he myȳte / as a pore child / to hem schewynge in alle his dedes buxomenesse / lowenes / and mekenes. And sithen hem byhoued to gete her lyflode in that manere with her trauaille / and perauenture with repreue ofte fithes of hem that they dwelled among / as it falleth comounly to straungeres / and also with schame ⁊ what hope we of her household / as of beddynge / clothinge and othere necessaries? whether they hadden in this superfluite or curiosite? Nay / with outen dowte thei that

¶ Chermo-
polus
lymopolus.

¶ Medita-
cio.

loueden perfizte pouerte wolde noȝt haue / thouȝ thei myȝte / that that is contrarie to pouerte / as is superfluyte and curiosite. And nameliche touchynge curiosite / trowe we that oure lady in hir fowynge / or othere manere worchinge / made curious werkes as moche folk doth? Nay / god forbede: for thouȝ they worchen fuche curiositees that taken non hede to lefen the tyme / fche that was in that nede myȝte not / nor wolde noȝt / ſpende the tyme in veyne as manye done / nameliche in thiſe daies. For thiſe vice of curiosite is one the moſte perilous vice that is / and that by many ſkilles may be ſchewed. Firſte / by leſynge of tyme that is ordeyned to the worſchippe of god: for fuche curiouſe werk occupieth moche more tyme than wolde othere pleyne and ſymple werk do that were ſufficiant to the nede: and that is a grete harme and contrarie to goddis wille.

¶ Nota
vitium
curioſitatis.

¶ Prima
ratio.

¶ The ſecounde harme that cometh of curiosite is cauſe and matere of veyne ioye to the worchere: as what tyme that a man maketh fuche a curious werk ofte loketh he thereon with likynge / and thinketh and ymagyneth in his thouȝt befily: alſo whan he worcheth noȝt / and ſpecially in tyme of goddes ſeruice and whan he ſchulde haue his herte to god / thinketh or ſpeketh forto make that curious werk and therby halt him ſelf ſubtile and witty / and ſo wolde be ſeyn paſſynge othere.

¶ Secun-
dum
periculum
curioſitatis.

¶ Alſo it is cauſe of pride to hym that the curiouſe werk is made too: for as ſymple / pleyne / and buſtouſe werkes ben occaſioun of lowenes and mekenes: ſo ben curiouſe werkes as oyle noryſſhyng the fire of pride in the holderes and haueres of hem.

¶ Tercia
ratio
contra
curioſita-
tem.

¶ Alſo it is to hem that hauen likynge in fuche curioſites matere forto drawe hir hertes fro god and heuenly thinges: for as ſeynt gregory ſeith: In alſo moche as a man hath

¶ Quarta
ratio.

delite here bynethe in erthely thinges / in so moche he is departed fro the loue aboue of heuenly thinges.

¶ Quinta
racio.

¶ Also is it one of the thre by the whiche all the worlde is infecte in fynne / that is the foule lust of the eyzen : for fuche curiositees seruen of noȝt elles but forto fede the eyzen : and also ofte as a man likyngly and in veyne with fuche curiosite fedeth his eyzen / so ofte the maker and the vfere offendeth god.

¶ Sexta
racio et
sextum
malum.

¶ Wherefore men schulde eschewe to make fuche curiosites for ȝeuynge occasioun of fynne. For a man schulde not assente to fynne for eny cause / bot in alle manere abstene fro the offence of god : and sithen god ȝaf ensauple and commendeth and loueth pouerte / as it is ofte seide / with oute dowte it foloweth that he is gretly offended in that thinge that is directe contrarie to pouerte / that is specially curiosite. Also with alle othere harmes more ouer this is / that it is a token of a veyne and a list and an vnstable herte and foule. Wherefore he that wole liue in clenness of conscience and withoute defoylyng of his soule / hym

¶ Septi-
mum
malum
curiositatis.
¶ Nota.

byhoueth to absteyne hym bothe fro the makynge and also fro the vfyng of fuche veyne curiositees / and to flee therefro as fro a venemous serpent. Neuertheles by this forsaide reproof of curiosite we schulle not vnderstonde generally forbeden to make faire werkes and honeste apparaille : for that is leueful so that it kepe a gode mene / and namely in tho thynges and werkes that longen to goddes seruice. In the whiche it is nedefulle to be warre and to eschewe alle corrupte entente of veyne ioye or glorie / and alle false affeccions and foule likynges of worldes vanyte : so that the vertues mene of sufficient honeste passe not in to the exceſſe of viciouse curiosite. And thus moche suffiseth seide of this matere at this tyme.

¶ Nota de
honestate.

¶ Of the tornynge aȝen of oure lord Jesu fro Egipte. ¶ Cam. xjm.
Capitulum vndecimum.

After that herodes was dede / and vij ȝere weren
at the ende / in the whiche oure lord Jesu had
dwelled in Egipte / the aungel of oure lorde
apered to Joseph in his slepe / and bad that
he schulde take the child and his moder and goo in to
the londe of Israel: for they weren dede that souȝten
to fle the childe: and he anon rose vp / and with the
child and his moder / as the aungel bad / turned aȝen
in to the lond of Israel. And whan he came there and
herde that Archelaus / the sone of herode / regned in that
party that was cleped Judea he dredde and durste not goo
thider: but / as he was ofte biden of the aungel in his slepe /
he went to the cuntre of galilee in to the citee of Nazareth.

¶ Here mowe we see in the comynge aȝeyn of Jesu / as
it was feide in his goynge / drede and difese menged with
comforte and ese. For what tyme thei / beyng in a straunge
londe / herde of the deth of her enemyes / and that thei
schulde come aȝeyn in to her owne londe / no doute but
that it was grete comforte and hope of eese: but takynge
hede therwith to the hard trauaille by the wey / and after
whan that they comen in to hir owne londe in hope of pees
tithinges of a newe enemy come to hem and for drede of
hym beden to eschewe his cuntrey / there was discomfort
and difese. And alle to oure lore / as it is feide. Lorde
Jesu / thou faire ȝonge childe that art lord and king of
heuene and erthe / what difese and what trauaille suffredest
thou for oure sake / and how sone thou bygan! Sothely
wele spake the prophete in ȝoure persone whan he seith thus:
I am pore and in dyuerse trauailes from my firste ȝowthe. ¶ Pauper
Swete Jesu / how ȝedest thou: or was caried al that longe
and harde weie / and namely thorugh that horrible deserte: ¶
fūm ego.

passynghe ouer the rede see / and also the flode Jordan / in so tender age ! For as it semeth / this a3eyne comynge is more traualious and more noyous to the and to thy lederes than was thy firste goinge : for why that tyme thou were so litel that thou my3test esily be borne in armes : but now thou art elder and more woxen / as in the tyme of vij 3ere thou my3t not foo / and goo myche my3t thou nou3t for tendre age / and to ride art thou nou3t vsed. Sothely it semeth that al only this trauaile that we speken now of were sufficient vnto ful redempcioun for mankynde. Further more as to the proceffe of her wey : we mowe thenke that what tyme they comen toward the ende of that deserte there they founden John Baptiste / the whiche that tyme there hadde bygunne forto lyuen in deserte / penaunce doynge / thou3 it so were that he had no synne penaunce worthy. For / as it is seide / that place of Jordane in the whiche John baptized is that same place wherby the children of Israel 3eden drye fote whan they comen by that deserte oute of Egipte / and that nyhe that place in deserte John lyued in penaunce. Wherfore it is likly that Jesu and his moder founden hym there / and that they maden grete ioye and gostely myrthe comynge to gidre : and no wonder / for he was an excellent and a worthy childe fro his firste birthe. He was the firste heremyte and the beginning of religious lyuyng in the newe lawe : he was clene mayden and grette3t prechour after crist : he was a prophete and more than a prophete / and a precious and a glorious martir. Wherfore we deuoutly honourynge and worschippyng hym / take we oure leue of hym at this tyme / and goo we forth with oure lord Jesu and his moder in the forseide wey.

¶ Nota de
commenda-
cione
Johannis
Baptistae.

¶ After they were passed the flome Jordan / than come they furthermore to the house of oure lady cofyne Elizabeth /

where they weren specially refrefched and maden to gidre a grete and a likynge feſte. And there Joſeph / herynge that Archelaus regned after his fader herode in the cuntre cleped Judea / by biddynge of the aungel / as it ſeide bifore / went with the child and his moder in to the citee of galile cleped Nazareth ⁊ and there they dwelled as in her owne home / ledynge a ſymple and a pore lyf to gedre / bot in that grete goſtly richeſſe of charite. Loo thus is the child Jeſu broȝt home oute of Egipte. And than as we mowen thynke the ſiſtres of oure lady and othere kynnes folk and frendes comen to hem / welcomynge hem home and viſitynge hem / with preſentis and ȝiſtes / as it was nede to hem that founden of her owne bare houſholde. Alſo among othere we mowe ſpecially haue in mynde that John euangelifte come with his moder / oure lady ſiſter / to viſite and ſee Jeſu / the whiche John was that tyme aboute fyue ȝere olde ⁊ for / as it is writen of hym / he deide the ȝere fro the paſſioun of oure lorde lx^{ti} and vij / that was the ȝere of his age xc and viij ⁊ ſo that at the paſſioun of criſt he hadde in elde one and thretty ȝere / and criſt hym ſelf xxxiiij or litel more : and ſo at this aȝeyne comynge of Jeſu / that was than vij ȝere olde / John was fyue ȝere olde. And as he was after / amonge othere choſen apoſtles and diſciples / ſpecially biloued of oure lord Jeſu / ſo it is likly that in this tyme of her childehode he was more chere than othere / and as moſt ſpecial pley fere to Jeſu. Fro this tyme vnto the xij ȝere of Jeſu his age the goſpel maketh none mynde of the childe Jeſu. Neuertheles it is writen and ſeide that there is ȝit in that place a welle wherof the child Jeſu fette ofte ſithes water to his moder ⁊ for that meke lorde refuſed not to doo fuche lowe ſeruices to his moder / and alſo ſche had none other ſeruaunt : alle her lyuynge was in mekenes and pouerte to oure enſauple forto folwe hem. Amen.

¶ Johannis
Euange-
liſta.

¶ Cam.
xij^m.

¶ How the child Jefu lafte allone in Jerufalem.

WHan the child Jefu was xij zere olde / and his moder with Jofeph zede vnto Jerufalem for the fefte day / that lafted and contynued viij dayes / after the biddynge and the custome of the lawe / he went alfo with hem : in that tender age / trauallynge efte al that longe way byfore feide to honour and worfchippe his fader of heuene in his fefte dayes / as refoun wolde : for there is fouereyn loue bytwixe the fader and the fone. Neuertheles there was more ynward forwe of herte and compaffioun to the fone of the vnⁿ worfchippyng of his fader / that he fawe in doynge of many manere of fynnes / than was any ioye withoute forth in the pompe and the folempnite of that fefte. But fo ftode he with his parens in the tyme of that fefte / kepyng the lawe mekely as an othere of the pore peple / til what tyme the fefte dayes weren fulfilled and ended : and than / after that his parens weren gone homwarde / he dwelled ftille there in Jerufalem / hem vnwetyng.

¶ Medita-
cio deuota.

¶ Now take we here good entent as we were present in alle that is here fpoken of / for this is a ful deuoute matere and a profitable to vs. As it is feide bifore / the citee of Nazareth / where oure lorde dwelled / was fro Jerufalem the fpace of fixty myle and fourtene or thereⁿ aboute : and fo bifel that his moder / oure lady / and Jofeph token dyuerfe weies homward / and what tyme they comen to gidre at euen where they had fette to be herberwed oure lady feyng Jofeph with outhen the childe / that fche fupposed had gone with hym / asked of hym where was the childe : and he feide that he wifte neuere / for he wende / as he feide / that fche had lad him with hir : and thereⁿ with fche brafte on wepyng / and with grete forwe feide : Allas / where is my dere childe ? For now I fee that I haue

noȝt wele kept hym. And anon ſche bygan to goo aboute in that euentide / as ſche myȝte honeſtly / fro houſe to houſe / aſkynde : Seie ȝe ouȝt of my ſone ? Vnnethes myȝte ſche fele hir ſelfe for ſorwe and kare of hir ſone. And the ſely olde man Joſeph folowed hir algate wepynge. And what tyme they hadden longe ſouȝte and founden hym nouȝt / what reſte hope we they hadden in that nyȝte / and namely the moder that loued hym moſte tenderly ? Sothely no wondir though thei had no comforte / alle thouȝ her frendes comforted hem as they myȝten : for it was not a litel loſſe to leſe Jeſu. Wherefore we mowen haue here reſonably grete compaſſioun of the grete angwiſche that oure ladyes foule is now inne for hir ſone. Sche was neuere in ſo grete fro the tyme that ſche was born. And alſo here mowe we lerne / what tyme tribulacioun and angwiſche fallen to vs / not to be to heuy or moche diſtourbeled therby / ſithe god ſpared not his owne moder as in that party : for he ſuffreth generally tribulaciouns to falle to hem that ben his choſen : and ſo they beeth tokene of his loue / and to vs it is expedient to haue hem for many ſkilles. Than oure lady / as it is yſeide / fory for ſche myȝte not fynde hir ſone / that nyȝt cloſid hir in hir chaumbre and toke hir to prayer as to the beſte remedye in that cas / ſeinge in this manere : All myȝty god / fader of heuene / ful of mercy and of pitee / it plesed ȝow and was ȝoure wille to ȝeue me ȝoure owne dere ſone : but loo now / fader / I haue loſte hym / and I wote not where he is : bot ȝe that knowen alle thinges telleth me and ſcheweth me where my ſwete ſone is / and ȝeue him to me aȝeyne. Goode fader / taketh hede and byholdeth the ſorwe of my herte and not my grete necligence : for I knowleche wele that I haue offended in this caas : neuertheles for it is falle me be ignoraunce / ȝe / for ȝoure grete goodnes / ȝeue

¶ Nota de tribulacionibus electorum.

¶ Oratio Marie pro filio.

him me aʒeyne ⁊ for I may not lyue with oute hym. And thou my fwete sone Jefu / where art thou now? or how is it with the? and where art thou now herborwed? Lorde / whether thou be gone aʒeyn vp to thy fader in to heuene? for I woot wele that thou art verray god and goddes sone / but why than woldest thou not telle me byforn? Also I wote wele that thou arte verray man of me born ⁊ and here bifore I kepte the and bare the in to Egipte fro the malice of herode that fouʒte thee to flee. But now whether any wikked man hath aspied the? thy fader of heuene all myʒty he kepe the and ſchilde the fro al perile and malice. Dere sone / telle me where thou art that I maye come to the ⁊ or elles thou come to me ⁊ and forʒeue me this necligence at this tyme / and I byhete that it ſchal neuere eft byfalle me ⁊ for hou this is byfalle I woot neuere / bot thou knowest that art my hope / my lyf / and alle my good / and with oute the I may not lyue. In this manere and by ſuche wordes / as we mowe deuoutely ſuppoſe / al that nyʒt the moder cared and prayed for hir dere sone. After vppon the morwe erly / marie and Joſeph fouʒten hym by othere dyuers weies that ladden to Jeruſalem ⁊ and furthermore fouʒten hym beſily among her frendes and kynneſmen : but they myʒte not here of hym. Wherefore his moder was ſo fory that ſche myʒte in none manere be confortd. But the thridde day after / whan they comen in to Jeruſalem and fouʒten hym at the temple / there they founden him ſittyng amonge doctoures of lawe / heryng hem ententiſly / and aſkyng hem queſtiouns wiſely. And anon as oure lady had the ſiʒt of hym / ſche was alſo glad as ſche had ben torned fro deth to lyue ⁊ and therwith knelyng doun thonked god inwardly with wepyng ioye. And alſo ſone as the child Jefu ſawh his moder / he wente to hir ⁊ and ſche with vnſpekeable ioye / clippyng hym

¶ Doctours
of the lawe.

in hir armes / and kyssynge hym ofte fithes / and haldynge hym in her barme / rested awhile with hym for tenderneffe til sche had taken spirite / and than sche spake to hym and seide: Dere sone / what hast thou done to vs in this manere? for loo / thy fader and I / with grete forwe / haue sou3te the alle thise thre dayes. And than he / answeringe a3eyne / seide: And what eyled 3ow to seche me? Knowe 3e not wele that it byhoueth me to be occupied in tho thinges that longen to the worschippe of my fader? But thise wordes they vnderstood not in that tyme. And than seide his moder: Sone / wolt thou not gone home a3en with vs? And he mekely answerynge seide: I wole doo as 3e wole that I doo / and as it is plesynge to 3ow. And so was he suget to hem / and went home a3eyne with hem in to hir citee Nazareth.

¶ In this forseide proces of Jesu what hope we that he didde? or where and in what manere lyued he tho thre dayes? We mowe suppose that he went to somme hospitale of pore men: and there he schamefastly prayed and asked herberwe / and there ete and lay with pore men as a pore child. And some doctoures seien that he begged in thoo thre dayes / but therof litel forse so that we folwe hym in perfizte mekenes and othere vertues: for begginge withoute forthe but there be a meke herte withynne forth is litel worth as to perfectioun.

¶ De
triduo
viuendo.

¶ Nota.

¶ Furthermore in the forseide proces we mowe note and lerne thre profitable thinges to vs. Firste is that he that wole perfitley ferue god schal not dwelle amonge his fleschely frendes and kynnesmen / bot he mošte leue hem and goo fro hem. In token where of the child Jesu laste his owne dere moder what tyme he wolde 3eue tentc to the goostly werkes of his fader: and also whan he was sowht among his frendes and kennesmen he was not

¶ Tria
notabilia.
B.
Primum.

¶ Secun-
dum
Notabile.

founden there in that tyme. The fecounde is that he that ledeth goostly lyf wonder not moche / ne be not discomforted ouere heuely / thouȝ he be som tyme so drie in foule / and as voyde of deuocioun as he were forsake of god. For this manere byfelle to goddes moder / as it is feide bifore. Wherefore be he not in despeire therby / bot besilich seche he Jesu in holy meditaciouns and gode werkes / and specially in deuoute prayeres / and he schal fynde hym at the laste in dewe tyme. The thridde is that a man folowe not to moche his owne will or his owne witt. For oure lorde Jesu after he feide that hym byhoued to be occupied in tho thinges that longed to his fader worfchippe : after he laste that propir wille and folowede his parens wille / goynge forth with hem fro the temple home in to Nazareth / and was sugett to hem. And this is aspecially nedefulle to religious folke to folowe by trewe obedience to her souereynes : and also here we haue grete ensauple of mekenes in oure lord Jesu / wherof we schole trete more pleynelly in the chapitre that next foloweth.

¶ Tertium
Notabile.

¶ Nota
religiose.

¶ Cam.
xiiij^m.

¶ What manere of leuynghe oure lord Jesu hadde / and what he didde fro his xij^e ȝere vnto the bygynnynghe of his xxx^{ti} ȝere.

FRo the tyme that oure lord Jesu was gone home to Nazareth with his parens / whan he was xij ȝere olde / as it is feide bifore / vnto his thrittythe ȝere we fynde not expressed in scripture autentike what he didde / or how he lyued : and that semeth ful wonderfulle. What schulle we than suppose of hym in al this tyme? Whether he was in so mochel idel that he did nouȝt / or wroȝt nouȝt thing that were worthy to be writen and spoken of? God schylde! And on the tother side / ȝif he didde and wrouȝt thing that were worthy to be

writen and spoken / why is it not writen as othere dedes of hym bene? Sothely it semeth merveylous and wonderfull. But neuertheles / 3if we wole here take good entent / we schul mowe see that as in noȝt doynge he didde grete thynges and wonderfull: for there is no thing of his dedes / or tyme of his leuyng / with oute misterie and edificacioun. But as he spake and wrouȝt vertuoufly in tyme / so he helde his pees and rested and with drowe hym vertuoufly in tyme. Wherefore he that was fouereyne maistre / and came to teche vertues and schewe the trewe weie of euerlastyng lyf / he bygan fro his ȝouth to doo wonderful dedes / and that in a wonderfull manere / and vnknownen and that was neuer ere herde bifore: that is to feie / schewynge hym self in that tyme as idel and vnkunynge and abiecte in the ȝift of men in manere as we schal feie aftir: not fully affermyng in this or othere that we mowe not openly proue by holy writt or doctryne appreved / bot deuoutely ymagynynge to edificacioun and stiryng of deuocioun: as it was seide in the prohome of this book at the bigynnyng. And so we suppoſe that oure lorde Jesu in that tyme with drowe hym fro the companye and the felawſchippe of men / and wente ofte tymes to the synagoge as to chirche: and there was he myche occupied in prayer / but not in the hiȝeste and moſt worſchipful place / but in the loweſt and priueſt place. And after in tyme whan he come home halpe his moder / and alſo perauenture his ſuppoſed fader Joſeph in his craft: comynge and goynge amonge men as he knewe not men. Alle that knewen hym of the comoun peple that he dwelled among / and feien ſo faire and ſo ſemely a ȝong man doynge no thing that was in to preiſynge or magnifieng of his name / wondred gretely of hym / namely for as the goſpell ſeith of hym whan he was ȝong and of xij ȝere age: Jesu profited

¶ Nota
bene pro
intellectu
ſano iſtius
libri.

¶ Nota.

in age and in wisdom and in grace to fore god and man :
 that is to feie / as in the first and the opinioun of men.
 But nowe whan he was of more age in to the tyme of his
 thrittythe yere he schewed none dedes of commendacioun
 outward : wherefore men skorned hym / and helde hym
 as an ydiote and an ydel man and a fole : and so it was
 his wille to be holde as vnworthy and abiecte to the world
 for oure sauacioun / as the prophete speketh in his persone
 thus : I am a worme and not a man : reprove of men and
 abieccioun of peple. But here mowe we see that he in
 that abieccioun / as it were noyt doynge / hadde a ful grete
 vertuouse dede of worthy commendynge : and what was
 that ? Sothely that he made hym self foule and abiecte
 in the first of othere : and here of had he no nede / but we
 hadde this nede : for sothely as I trowe in alle oure dedes
 there is no thing gretter or harder to fulfille than is this.
 Wherefore as me thynketh that man is comen to the highest
 and the hardest degre of perfeccioun / the whiche of ful
 hert and trewe will / withoute feynynge / hath so ouercome
 hym self and maistered the proude sterynge of the flesche
 that he willeth not to be in reputacioun of men : but
 coueiteth fully to be despised and holde as foule / vn-
 worthy / and abiecte. For this is more worthy and more
 to commende than a man to be passyngly strong and
 a conquerour of citees and londes / as Salamon witnesfith.
 Wherefore til we come to this degre of perfeccioun we
 schulle holde oure self as ful inperfite / and al that we
 done as nouyt to acounte. For sithen / in sothenesse / alle
 we bene but as vnworthy seruantes what tyme that we
 done the goode that we oweth to doo / as god hym self
 witnesfith / til the tyme that we come to this degre of
 abieccioun and perfite reprove of oure selue we ben not
 sette sadly in truthe / bot rather in vanitee : as the apostil

¶ Nota
 bene.
 De summa
 humilitate
 in sui ipsius
 perfecta
 despe-
 ctione.

¶ Nota
 bene.

¶ Melior
 est paciens
 viro forti.

openly scheweth in thise wordes: Who so halte hym self in his owne reputacioun as ouzte worthy / sithen in sothenesse he is as noȝt / he bygileth and deceyueth hym self. And so as we seide bifore / oure lorde Jesu lyued in this manere and made hym self abiecte and as vnworthy to the world not for his owne nede / but forto teche vs the trewe wey of perfeccioun. Wherefore ȝif we lerne it noȝt we mowe not be excused: for it is an abhominable thing to see him that is bot as a worme and wormes mete to come forto hiȝe hym self by presumpcioun / and lifte vp hym self as ouzte / whan that hiȝe lorde of maieste so meked hym self by abiectioun / and lowed hym self as noȝt. And that didde he noȝt by feynynge / bot as he was sothely meke and mylde in herte. So also with oute eny fymulacioun he lowed hym self in all manere of mekenes and abiectioun in the fiȝte of othere: fulfillynge first in dede that he tauȝte after by word / whan he bad his disciples to lerne of hym forto be meke and mylde in herte. And in so moche he lowed and anentiffhed hym self / that also after he bygan to preche and to speke so hiȝe thinges of the godhede / as the gospell telleth / and to worche myracles and wondres: ȝet the Jewes sette noȝt by hym / bot despised hym and skorned hym / seienge: What is he this? Is not he that wriȝtes sone Joseph? And also: In the deueles name he casteth oute deueles. And many othere fuche despites and repreues he suffred patiently and mekely / makynge so there thorouȝ a swerde of mekenes there with to flee the proude aduersarie the deuel of helle. And ȝif we wole see hou myȝtily he girde hym with this swerde of mekenes / after the biddynge of the prophete / lete vs take good hede to alle his dedes and we schulle see in hem algate schewed grete mekenesse: as we mowe see ȝif we haue in mynde in alle the processe

¶ *Discite a
me quia
mitis sum.*

¶ *Accin-
gere
gladio tuo /
etc.*

that is feide 3itt hider to: and also here after schal be schewed more and more into his harde deth / and more ouer aftir his resurreccioun / and at his vpstizenge to heuen / and 3it herto more ouer at the laste day of dome / whan he schal sitte in his maieste kyng and domesman of alle the worlde. 3it schal he schewe his souereyn mekenes / clepyng his creatures his bretheren by these wordes: Als longe as 3e didde almes dedes to these my leest bretheren / 3e didden to me.

¶ And why hope we that he schewed so myche and loued principally this vertue of mekenes? Sothely for he knewe wele that as the bigynnyng of alle synne is pride / so the foundement of alle gode and of sauacioun is mekenes: with oute the whiche foundement the bildyng of alle othere vertues is in veyne. And therfore 3if we triste of maydenhede / of pouerte / or of eny othere vertue or dede with outen mekenes we bene disceyued. And for als myche as he tau3t and schewed vs in what manere this vertue of mekenes schal be gotyn / that is to seie by despisinge and abieccioun of man him self in his owne 3i3t / and also in other mennis 3i3t / and by contynuel doynge of lowe and abiecte dedes: therfore vs byhoueth to loue and vse thise menes 3if we wolde perfy3tly come to that hi3e vertue / as seint Bernard seith in dyuerse places. God 3eue vs grace to geten it perfy3tly / as it is feide: for sothely I that write this knowleche me ful fertherfro: and thus moche at this tyme suffiseth spoken of this souereyn vertue.

¶ Bernardus in
epistola
ad canonicos
cum regularem et
super canonicis
sermonibus.
xxxiiij^{to}.

¶ Notandum
modum
vivendi
domini
Jesu cum
parentibus.

¶ But now to goo a3eyn to oure principal matere of the myrroure of the blessid lyf of oure lorde Jesu. Byholde we there the maner of lyuyng of that blissed companye in pouerte and symplenesse to gidre: and how that olde man Joseph wrou3t as he my3te in his craft of carpuntrie: oure

lady also with distaf and nedle / and therewith makyng hir mete / and othere offices doynge that longed to housholde / as we mowe thynke in dyuers manere : and how oure lord Jesu mekely helpe hem bothe at her nede / and also in leienge the borde / makynge the beddes and fuche othere charres gladly and lowely mynistrynge : and so fulfyllynge in dede that he feith of hym self in the gospell : That mannes sone come not to be serued / bot to serue. Also we mowe thenke how thei thre eten to gidre euery day at one litell borde / not precioufe and delicate metes / bot fymple and sobre / as was only nedeful to the sustenance of the kynde : and after mete how thei speken to gidre / and also peraenture otherwhile in her mete / not veyne wordes or dissolute / but wordes of edificacioun / ful of wifdome and of the holy goost. And so as they weren fedde in body / they were moche better fed in soule. And than after fuche manere recreacioun in comune / they wenten to prayer by hem selfe in her clofettes. For as we mowe ymagyne thei had no grete hous / but a litel : in the whiche thei hadde thre feuerynges / as it were thre smale chambres there specially to praye and to slepe. And so mowe we thynke hou oure lorde Jesu criste euery nyȝt after prayer gothe to his bed lowely and mekely / schewynge in that and alle othere nedes of mankynde that he was verrey man / and hidynge his godhede fro the fende. A lorde Jesu / wele myȝt thou be cleped hidde god / that woldest in alle this longe tyme thus trauaille / and putte to penaunce that moſte innocent body for oure sake / whan the trauaile of one nyȝt had suffised to redempcioun of al the world. But thy grete loue to man made the to doo grete dedes of penaunce for hym. And so ȝe that bethe kyng of kynges and all myȝty god with outen ende / that helpen alle men in her nede / and ȝeuen ȝoure goodes

¶ Nota
exemplum
penitencie
in domino
Jesu.

¶ Nota
contra
carnales et
mundiales.

to alle othere plentevoufly as euery condicioun and state asketh ⁊ 3e chees and referued to 3oure owne persone fo grete pouerte and abiectioun and penaunce in wakyng / in flypyng / absteynyng / etyng / and in all 3oure othere dedes doynge / and that in so long tyme for oure loue. Lord god / where ben now thei that louen so moche the lust / and the likyng / and the ese of the flesche ⁊ that feken so besiliche precioufe and curioufe and dyuerfe ornamentis and vanytees of the worlde? Sothely we that louen and desiren fuche thinges / we lerne not that in the scole of this maister ⁊ for he tau3t vs bothe by word and by dede mekenes / pouerte / and penaunce / and chastifyng of the body. And sithen we be not wiser than he / 3if we wil not erre / lete vs folwe hym ⁊ that souereyne maistre that wil not begile and that may not be begiled. And also / after the doctrine of his apostil / hauinge liflode and clothyng in thees be we appaied / and that in nede couenable and not in superfluyte. And also in alle othere vertuouse leuinge and exercises byfore seide folowe we to oure power oure lord Jesu / that we mowe after this wrecched lyf in penaunce come to his blisse and the lyf euere lastyng in ioye. Amen.

¶ Cam.
xiiij^m.

¶ Of the bapteme of oure lord Jesu and the wey therto.

¶ Bona-
ventura.

¶ Pro-
cessus.

After that xxix 3ere were complete in whiche oure lord Jesu had lyued in penaunce and abiectioun / as it is seide / in the bigynnyng of his xxx 3ere / he spake to his moder and seide : Dere moder / it is now tyme that I goo to glorifie and make knownen my fader / and also to schewe my self to the worlde / and to worche the saluacioun of mannis soule / as my fader hath ordeyned and sent me in to this worlde for this ende ⁊

wherfore / gode moder / be of good comfort / for I schal sone come a3eyn to the. And therwith that souereyn maister of mekenesse / knelynge doun to his moder / asked lowely hir bleffynge. And sche also knelynge and clippyng him derworthly in her armes / with wepyng / seide thus : My bliffed sone / as thou wilt goo now with thy fader bliffynge and myne / thenke on me and haue in mynde sone to come a3eyne. And so reuerently takynge his leue at his moder / and also at his supposed fader Joseph / he toke his weie fro nazareth towarde Jerufalem / and so forth til he come to the water Jordane / where John baptized the peple at that tyme : the whiche place is fro Jerufalem the space of xviij myle. And so the lorde of all the worlde gothe all that long weye bare foote and allone / for he hadde 3it none disciples gadered. Wherfore we takynge goode entent by inward compassioun of hym in this jorney : speke we to hym deuoutely in herte / thenkyng in this manere : A lord Jesu / 3e that ben kyng of alle kynges / whider goo 3ee in this manere allone ? Gode lorde / where ben 3oure dukes and erles / kni3tes and barouns / horses and harneifes / chariotes and someres / and alle 3oure seruauntes and mynyftres that schulde be aboute 3ow / to kepe 3ow fro the comoun peple in manere of kynges and lordes ? Where ben the trumpes and clariouns and alle othere mynstralcie / and herbergeres and purveyoures that schulde goo byfore / and alle othere worschippes and pompes of the world as we wrecched wormes vfen ? Be not 3e that hi3e lorde of whose ioye and blisse heuene and erthe is replenesched ? Why than goo 3e thus sympilly / allone / and on the bare erthe ? Sothely the cause is for 3e be not at this tyme in 3oure kyngdom / the whiche is not of this world. For here 3e haue anentiffhed 3oure self / takynge the manere of a seruaunt and not of a kyng :

¶ Roma-
ventura.
Meditatio
deuota et
notabilia.

¶ Aduena
et peregrini-
nus ego
sum sicut
omnes.

¶ Nota
contra
huius
mundi dis-
lectores.

and so 3e haue made 3oure self as oon of vs / a pilgryme
and a straunger / as alle oure fadres weren. 3e bycome
a feruaunt to make vs kynges: and for we schulde fikerly
come to 3oure rewme / 3e come 3oure selfe schewynge vs
the trewe wey wherby we schulde mowe come vp therto.
But / lorde god / why leue we and forsake we that weie?
Why folwe we not after the? Why lowe we not and meke
not oure self? Why loue we and holde we and coueite
we so befily worschippes and pompes and vanytees of
the worlde? Sothely for oure rewme is of this world /
and for we knowe not oure selfe here as pilgrymes and
straungeres: therfore we fallen in alle these folies and
mescheues. And so we veyne mennis fones louen and halden
alle day thinges that ben veyne and false for thoo that ben
goode and trewe / and thoo that ben temporele and euere-
faylynge for thoo that beeth heuenly and euerlastynge.
Trewely / goode lorde / 3if we desireden with a sad wille
to 3oure rewme / and oure comfort were in heuenly thinges /
and also therwith 3if we ynwardly thou3ten and knewen
oure self here as pilgrymes and straungeres we schulde
sone and listly folwe 3ow: and of alle these erthely and
temporel goodes takynge onely that were nedefulle to
oure leuyng we schulde not be taried to renne after 3ow /
bot as withoute birthen we schulde goo listly and fully
despise and sette at no3t alle thise worldes riches and
goodes.

¶ Pro-
cessus.

¶ But now speke we furthermore of the baptisme of
oure lord Jesu. What tyme that he came to the water
Jordaine there he fonde John baptifynge synful men / and
moche peple that was comen thider to here his predica-
cioun: for thei helden hym that time as criste. And than
oure lord Jesu among othere wente to John / and prayed
hym that he wolde baptise hym with othere: and John

byholdynge hym and knowynge hym in spirite was adradde / and with grete reuerence feide : Lord / I schulde be baptised of thee : and thou comest to me. And Jesu answered : Suffre now : for thus it falleth and bysemeth vs to fulfille all riȝtwisnes. As who seith : feie not this now / and bywreie me not / or make me not knowen : for my tyme therof is not ȝit comen : but now doo as I bidde and baptise me / for now is tyme of mekenesse.

¶ Here seith the glose that mekenes hath thre degrees. The firste degree is : a man to be fugett and lowed to his fouereyne / and not preferred or heized abouen hym that is euene with hym in estate. The secounde is : to be fugett to his euene like in estate / and not to be hized or preferred aboue his vnderlynge. The thridde and the fouereyne degree of mekenes is : to be fugett and lowed to his vnderlynge / that is he that is lasse in estate than he. And this degre kept oure lord Jesu at this tyme whan he meked hym and lowed hym to John : and therefore so he fulfilled alle the perfeccioun of mekenes.

¶ Nota
tres gradus
humilitatis.

¶ And than whan John sawh oure lordes wille that moſte nede be doo / he didde as he badde and baptized hym there. Now take we here gode hede how that hiȝe lorde of maieſte diſpoyleth hym and dooth of his clothes as an othere ſymple man of the peple : and after he is plunged in that colde water and in that colde tyme as in wynter : and al for oure loue and for oure hele ordeynynge the ſacrament of bapteme / and waſchynge therwith none of his owne ſynnes / for he had none / but oure filthes and oure ſynnes : and ſo weddynge there goſtly to hym holy chirche generally and alle trewe ſoules ſpecially : for in the ſeithe of oure bapteme we ben wedded to oure lord Jesu criſte. Wherefore this is a grete feſte and a werk of grete profite and excellence : for in

this worthy werk all the holy trinite was opounely schewed in a singuler manere.

¶ Nota
bene Ber-
nardus.

¶ Whan the holy goost come downe in the liknes of a dowfe and rested vppon hym / and the vois of the fader feide: This is my byloued sone / in whom it liketh me wele: and therfore here 3e hym. Vppon the whiche worde seynt Bernard speketh in this manere: Loo lord Jesu / now is tyme to speke / and therfore now bygynne and speke. How longe wilt thou be in silence? Me thynke thou hast longe tyme holde thy pees: 3e and ful longe: bot now speke / for now thou hast leue of the fader. Hou longe wilt thou / that art the vertue of god and the wisdome of the fader / be hidde in the peple as he that were feble and vnkunynge? Hou longe thou / that art the worthy kyng of heuen / suffrest thy self to be cleped and also to be supposd and holden a wryztes sone / that is to feie Joseph? For / as luke in his gospell witneseth / 3it in to this tyme of his xxx 3ere Jesu was supposd and holden the sone of Joseph. A thou mekenes / that arte the vertue of criste / hou myche confoundest thou the pryde of my vanyte. For I can but litel / or more sothely to speke / onely hit semeth to me that I can / and 3it now I may not holde my tonge: vnwyfly and with oute schame puttinge my self forth and schewynge me as wife / and so redy to teche and list to speke / bot flowh to here. And criste what tyme that he helde his pees so longe: and also hid hym self fro the knowynge of men: whether he dredde ouzte veyne ioye? What schulde he dredde veyne ioye that was in sothenesse the ioye of the fader? But neuertheles he dredde this not to hym self / bot to vs: the whiche he knewe wele had nede to be adredde of that veyne ioye. And in that he spake not with his mouth / he tau3t vs in dede: and

¶ Ber-
nardus.

¶ Nota
contra
praesum-
ptuosos.

that thing that he tauȝte after by worde / nowe he spake by enfaumple ⁊ that is: Lerneth of me / for I am mylde and meke in herte. For of the ȝouthe of oure lorde in to this tyme of xxx^{ti} ȝere I here or rede but litel more. But now may he no lenger be hidde / ſithen he is ſo opounly ſchewed of the fader. Alle thiſe ben the wordes of ſeint Bernard in ſentence / confermyng that was ſeide bifore in the next chapitre ⁊ hou that oure lord Jefu mekely hilde his pees in to this tyme / for oure doctrine to fle preſumpcioun and kepe perfurte mekenes. The which vertue ȝit here in his bapteme he ſchewed more growen than it was byfore ⁊ by ſouereyne loweneſſe openly ſchewed to his ſeruaunt / makynge hym worthy and grete and him ſelf as vnworthy and abiecte. And alſo in an othere poynt we mowe ſee his mekenes here growen ⁊ for in to this tyme / as it is ſeide / he lyued lowely as in idelneſſe and in abiectioun ⁊ but now he ſchewed hym ſelf openly as a ſynful man. For John preched to ſynful men to do penaunce / and baptiſed hem ⁊ and oure lord Jefu cam among hem / and in her ſijt was baptiſed as one of hem. And that was a ſouereyn poynte of mekenes namely in this tyme / whan he purpoſed to preche and ſchewe hym ſelf as goddes ſone. For as by weie of mannis refoun he ſchulde haue dredde than of that lowe dede / leſte therby after whan he preched he ſchulde haue be in laſſe reputacioun and deſpiſed as a ſynful man and vnworthy. But therfore laſte not he that was maiſtre of mekenes to meke hym ſelf in alle manere of loweneſſe to oure doctryne and enfaumple / ſchewyng him ſelf thing that he was not in to deſpite and abiectioun of hym ſelf ⁊ bot we in contrarie manere ſchewen oure ſelf that we be not in to worſchippe and preiſyng of oure ſelf / for ȝif there be eny thing in vs of vertue that oweth to be preiſed

¶ De
humilitate.

¶ Contra
ſuperbiam.

that gladly we schewen and maken knowe. But oure defauztes and trespaces we helen and hiden / and ȝit be we in sothenes wicked and synfull: and thouȝ it so be that we knowen oure self as in oure owne sȝt vnworthy and synful / neuertheles we wolde noȝt be holde so in the sȝt of othere. And in that is oure mekenes fer fro the perfite mekenes of Jesu / as it was here and bifore schewed / and in alle his dedes he schewed it as that vertue that is moſte nedefulle to vs. Wherefore loue we it and besy we vs principally in alle oure dedes to kepe it / not dredynge thereby to be the more vnable to profite of othere. For as he was in this tyme of his ſouereyn mekenes / in the vnderfongynge of his baptisme taken of his ſeruaunt / schewed by wittenesse of the fader / and tokene of the holy goost / verrey goddes ſone: so thouȝ we make vs abiecte and lowe vs neuere ſo moche in oure owne sȝt and in other mennis / ȝif we be able to profite to othere god wil make vs knowen in tyme as it is moſt ſpedful to oure owne mede and to other mennis profite. Amen.

¶ N.

¶ Nota.

¶ Explicit pars secunda et contemplacio pro die martis.

¶ Incipit pars tercia et contemplacio pro die mercurij.

¶ Ca^m.xv^m.

¶ Of the faſtynge of oure lord Jesu / and his temptaciouns in deferte / etc.

WHat tyme that oure lord Jesu was baptised / as it is ſeide next bifore / anone he wente in to deferte / and there vppon a hille that was fro the place of his bapteme aboute ſoure myle / and is cleped Quarentena / he faſted fourty dayes

and fourty nyȝtes / noȝt etynge or drynkyngē: and / as the euangeliste Marke telleth / his dwellynge was there with beestes. Now ȝeue we here good entente to oure lord Jesu specially and to his dedes: for here he techeth vs and ȝeueth vs enfaumple of many grete vertues: as in that that he is here solitarie / and fasteth / and prayeth / and waketh / and lieth and slepeth vppon the erthe / and mekely is conuerfaunt with bestes. In the whiche proces ben touched foure thinges that longen specially to goostly exercise and vertuous lyuyngē / and that wonderfully helpen eche othere to gidre: that is to saie / solitarie beyngē / fastyngē / prayere / and penaunce of the body. By the whiche we mowe come beste to that noble vertue / that is clenness of herte: the whiche clenness we oweth fouerenly to desire / in also moche as it is moost nedefulle to vs / and comprehendeth in it selfe alle othere vertues / in manere that is to saye charitee / mekenesse / pacience / and alle othere vertues. And also it putteth away alle vices: for with vices / or with defaute of vertues / clannes of herte may not stonde and laste: and therefore in that book that is cleped *Collaciones patrum* it is seide that all the exercise of a monke schulde be principally to gete and haue clenness of herte: and no wonder / for there by a man schal deserue to see god / as crist hym self wittenesseth in the gospel / seieng thus: Blissed be the clene in herte / for they schullen see god. And as seint Bernard seith: the clenner that a man is / the nerre he is god / and the more clerely seeth hym. Wherfore to geten and haue this noble vertue / that is to seie clenness of herte / principally helpeth besy and deuoute prayere / of the whiche we schul speke after. But for as moche as prayere with glotonye / or with luste and the likyngē of the body / and ydelness / is litel worth: ther

¶ Nota
bene pro-
cessum de
iiiij.

¶ Puritas
cordis.

¶ Ber-
nardus.

¶ Primum:
Oratio.

¶ Secun-
dum et
tercium.

¶ Jciu-
nium et
afflictio
corporis.

¶ Nota de
folitudine.

¶ Nota
bene.

fore it byhoueth that there be therwith fastynge and bodely penaunce: and that with discrecioun / for bodily penaunce with oute discrecioun letteth alle goode werkes. Also for the keypyng and fulfillynge of alle tho thre forseide thinges helpeth moche the ferthe: that is solitarie beyng / for with moche noyse and turblyng prayer wil not wele and deuoutly be feide. And he that seeth and hereth many thinges schal ful harde eskape vnclennesse of herte and offense of conscience: for ofte fithes deth entreth by oure wyndowes in to the soule. Wherefore thou that wilt be knytt gostly to oure lord Jesu crist / and coueytest in clennes of herte to see god / by ensauple of hym goo into solitarie place: and in also moche as thou maist / fauyng thy estate / fle the companye of fleschely men: feke not by curiosite newe knowelecches and frendschippes: fille not thy eizen and thy eeres with veyne fantasies: for it was nougt with oute cause that holy fadres here bifore souzten desertes and other solitarie places fer fro the comoun conversacioun of men: and also it was nougt for not that they tauzten and beden hem that dwelled in religious congregacioun that thei schulde be blynde / defe / and doumbe: and therefore alle that may lette and distourble reste of soule flee as venemouse to the soule. This solitarie beyng and this fleyng / as seint Bernard seith / is more vertuoufly in soule than in body: that is to faie / that a man in his entencioun / in deuocioun and in spirite / be departed fro the world and men / and ioyned so in spirite to god / that is a spirite and asketh not solitarie beyng of body bot in manere and in tyme / as specially in tyme of special prayer and also in other tyme / of hem that owen by wey of her degre to be solitarie / as recluse and some religiouse. And therefore seith the same feynthe: Thou that art among many bodily / thou

maist be folitarie and alone goftly 3if thou will not and loue not thefe worldely thinges that the comunalte loueth : and alfo 3if thou defpife and forsake tho thinges that alle men comounly defiren and taken : alfo 3if thou flee ftryues and debates : and 3if thou fele not with forwe thyn owne harmes / and haue not in mynde wronges done to the forto be avenged. And elles / thou3 thou be allone and folitarie in body / thou art not allone trewely in foule : and generally in what manere companye of men that thou art conuerfaunt be warre fpecially of tweie thinges / 3if thou wilt be truly folitarie in fpirite : that is that thou be no3t a befy and curious fercher of othere mennis conuerfacion / or elles a prefumptuouse and temerarie demere of othere men. This is feynt Bernardes fentence of folitarie beyng : by the whiche we mowe vnderftonde that bodily folitude fuffifeth not with oute goftly : but for to haue the goftly the bodily helpeth ful moche / puttynge away occafion with outeforth that my3te drawe the foule with ynneforth fro the onyng and knyttyng to hir fpoufe Jefu crifte. Wherefore that we mowe be fo knytte to hym by grace / be we aboute with all oure wille and my3te to folwe hym / that is to fay in trewe folitarie beyng / as it is feide / and in deuoute prayere / in faftyng and discrete bodily penaunce doynge. And furthermore in that that his conuerfacion in deferte was among beftes / we haue enfaumple forto lyue fymplely and bere vs lowely in what manere congregacion we ben : and there with to bere patiently and fuffre alfo hem that femen to vs as vnrefonable and beftial in maneres and in lyuyng. And thus hauyng in mynde the manere of leuyng of oure lorde Jefu crift in deferte fo in penaunce tho xl dayes / euery cristen foule ou3te ofte tyme vifite hym there by deuoute compaffion / and fpecially in that tyme bygynnyng at the Epiphanie / whan he was baptifed / in to

¶ Nota
proceffum.

¶ Nota.

xl dayes after / in the whiche he fasted and lyued there / as it is feide.

¶ De
tempta-
cione
domini.

¶ But now furthermore as to his temptacioun. Whan tho xl dayes of his fastynge were complete / oure lorde Jesu hungred : and anon that false temptour / the fende / that was besy aboute to knowe whether he were goddes sone / cam to hym / and gan to tempte hym of glotonye and feide : 3if thou be goddes sone / seie that these stones be made and torned in to looues. But he myzte not with his trecherie deceyue hym that was mayster of truthe : for he answered hym so wisely / that neither he was ouercome by the temptacioun of glotony and 3it the aduersarie myzte not knowe that he desired : for neither he denyed / ne affermed that he was goddes sone / but concluded hym by auctorite of holy writt. And so haue we here ensauple of oure lorde Jesu to withstonde the vice of glotonye : for there moste we bygynne 3if we wil ouercome othere vices / as the enemy comounly bygynneth therwith to assaile hem that taken hem to goostly lyuynge. Wherefore as it semeth he that is ouercome with that vice of glotonye / that while he is feble and vnmyzti to ouercome and withstonde other vices : as doctours seien in this place of the gospels / that bot glotonye be first refreynd / man trauaileth in veyn a3enst othere vices.

¶ Prima
temptacio :
De gula.

¶ De absti-
nencia / et
contra
gulam nota
plenius
infra c^o.
xxiiij^o.

¶ Secunda
temptacio :
De vana
gloria.

¶ Afterward the deuel toke hym vppe and bare hym in to Jerusalem / that was fro that place aboute viij myle as men seien / and there he sette hym vppon the pynacle of the temple where he tempted hym of veyne ioye / coueitynge to knowe as he didde bfore whether he were goddes sone. But here was he also ouercome by auctorite of holy writte : so that he losse fully his purpos : in that he hirte hym not as a man by pride / and hym selfe was neuere the wifere of his godhede. And here haue we

enfaumple of pacience / confiderynge the grete benignyte and pacience of oure lord Jesu / that suffred hym self to be handeled and borne of that cruel beest that hated hym and al that he loued.

¶ And after that tyme / as seint Bernard seith / the enemy feeng that he schewed no thing of the godhede / and supposynge therby that he was not god / tempted hym after as a man. At this thridde tyme whan he toke hym vp este and bare hym azen in to a ful hiȝe hille / by side the forseide hille of Quarentena / as the space of two myle / and there he tempted hym of auarice and therwith of ydolatrie. But therfore was he there opounly reproued and fully venquysched and ouercome / as dyuerse doctoures tellen that expownen more pleyuely thise temptaciouns and this gospelle : and therefore we passen ouer the shortlyere here / as we done in othere expoficiouns / standinge principally in meditaciouns / as it was seide at the bigynnyng of this book.

¶ Tercia temptacio : De auaricia.

¶ 3if we take then here good hede hou oure lord Jesu was handeled and tempted of the enemy / we schulle not wondre thouȝ we wrecches be ofte sithes tempted : for not only he was tempted in thise thre tymes / but also / as Bernard seith / in other dyuerse tymes / as the apostil seith that he was tempted in all manere temptacioun that longeth to the infirmyte of man / with oute synne.

¶ Nota de temptacione sufferenda.

¶ Ad hebreos quarto.

¶ Furthermore whan the enemy was fully ouercome / and gone away / aungels come and serued and mynistred hym. But here take we now good hede and byholde ynwardly oure lord Jesu etynge allone and the aungelles aboute hym : and thynke we deuoutly be ymaginacioun tho thinges that folowen here after / for thei ben ful faire and stiringe to deuocioun. And so firste we mowe aske what manere of mete it was that the aungeles serued hym

¶ Meditacio deuota.

of after that longe faste. Here of speketh not holy writt : wherfore we mowe here ymagyne by resoun and ordeyne this worthy feste as vs liketh / nouȝt by errour affermynge / bot deuoutly ymagynynge and supposinge / and that after the comoun kynde of the manhede : for ȝif we take hede and speke of his myȝt after the godhede there is no questioun / for it is no dowte that he myȝte make what that hym leste / and also haue of thoo that bene or weren made at his owne wille. But we schulle not fynde that he vfed this myȝt and this powere for hym self / or for his disciples in her bodily nede / but for the peple to schewe his godhede. We reden that at tweie tymes he fedde hem myraculouffliche / in grete multitude / of a fewe loues and fisches. But of his disciples is writen that in his owne preface they plucked eres of corne and eten hem for hunger / as it schal folwe here after. Also what tyme he hym self was wery of the wey / and fatte vppon the welle / spekyng with a womman Samaritane / we reden not that he made mete forto ete / but that he sente his disciples in to the citee to bygge her mete : and so it is not lickely at this tyme after his faste and bodily hunger he purueiede his mete by myracle / sithen in this tyme he schewed only his manhede. And also there was no peple there forto worche myracle to her edificacioun as comounly he didde / bot only aungels weren there present. And sithen in that hille was none dwellynge of men / ne mete redy diȝte / we schulle suppose that aungelles brouȝten hym mannis mete al redy diȝt fro another place / as it byfel to the prophete Daniel. For as holy writt telleth what tyme daniel was putte in to pitte of lyouns / and abakuc / another prophete / bare mete to his reperes on the felde / goddes aungel took hym vp by the here of his hede and bare hym fro thens in to Babiloyne to Daniel forto be fedde

with that mete / and after anone he was borne aʒeyne. And ſo in that manere leten vs ymagyne here and with goſtly merthe / as it were / rehetynge oure lord Jeſu at this mete ⁊ and alſo hauynge in mynde ſpecially his dere moder / thynke we deuoutely in this manere. What tyme Sathanas was reproued as a falſe temptour and ouʒterly dryuen away / holy aungeles in grete multitude comen to oure lorde Jeſu after his victorie / and fallynge down to the erthe deuoutely honoured him and ſalued hym as her lorde and almyʒty god ⁊ and oure lorde benignely and ſwetely toke hem vp and enclynynge to hem with his hede / as it were knowelechyng him ſelf verray man / and in that ſomewhat laſſe and lowed fro aungelles. And then ſpeken the angeles and ſeiden thus: Oure worthy lorde / ʒe haue longe faſted and it is nowe tyme to ete ⁊ what is ʒour wille that we ordeyne for ʒow? And than he ſeide: Gooth to my dere moder / and what manere of mete ſche hath redy bringe it to me ⁊ for there is no bodily mete ſo likynge to me as that is of hir diʒtinge. And anone tweyne of hem goynge forthe ſodeynely weren bifore hir / and with grete reuerence gretynge and ſaluyng hir on hir ſones byhalue / tolden hir meſſage. And ſo of that ſymple mete that ſche hadde ordeyned to hir ſelfe and Joſeph the aungels token with a lof and a towaile and othere neceſſaries and brouʒten to Jeſu / and perauenture therewith a fewe ſmale fiſches that oure ladye hadde ordeyned then / as god wolde ⁊ and ſo therewith the aungels comynge ſpradden the towayle vppon the grounde and leiden brede theron / and myldely ſtoden and ſeiden graces with oure lord Jeſu / abidyng his bliſſynge and til he was ſette.

¶ Medita-
cio deuota.

¶ Now take good entente here / ſpecially thou that art ſolitarie / and haue in mynde whan thou eteſt thy mete

¶ Vide
reclufe and
ſolitarie.

allone / as with oute mannis felawſchippe / the manere of this mete and how lowely oure lord Jefu fitteth downe to his mete on the bare grounde / for there had he neither banker ne kuſchyne. And take hede how curteyfely and how ſoburly he taketh his mete: not withſtondynge his hunger after his longe faſte. The aungeles ſerued hym as her lorde / perauntre one of brede / another of wyne / another diſte fiſches / ſome ſongen in the ſtede of mynſtralcie that ſwete ſong of heuene: and ſo they reheteden and confortd her lorde / as it longed to hem / with myche ioye menged with compaſſioun. This ſelaufchip haſt thou / thou; thou ſee hem nouȝt / whan thou eteſt allone in thy felle / ȝif thou be in charite / and ſpecially whan thou haſt thyn herte to god / as the oweth to haue after the biddynge of the apoſtil: the which ſeith to vs / that whether we eten or drinken or eny othir thing doo / all we ſchull doo in the name of oure lorde / the whiche name Jefu we ſchullen algate bliſſe and thonke hym in herte haue we moche / haue we litel: haue we gode / haue we badde. And ſo ete oure mete / thou; we be allone / as they we ſeiȝen bodily tho bleſſed aungelles that ben preſent goſtly. And here with hauynge ynward compaſſioun of oure lorde Jefu / and byholdynge in mynde hym that is al myȝty god / ſouereyn lord and makere of all the worlde / that ȝeueth mete to all fleſchely creatures / ſo meked and in manere neded to bodily mete and therwith etynge as an other erthely man: myche ouȝte we to loue hym and thonke him / and with a glad wille take penaunce and ſuffre diſeſe for hym that ſo myche ſuffred for vs.

¶ Furthermore as to the proceſſe. Whan oure lord Jefu hadde eten and ſeide graces / that is to ſeie thonkyng the fader in his manhede of that bodily refeccioun / he badde the aungelles bere aȝen to his moder that was laſt /

tellynge hir that he schulde in schort tyme come to hir azen. And whan thei hadden doo as he badde and were comen azeyn / that was in ful schort tyme / he spake to hem alle the aungeles that there weren / and seide : Gothe azeyn to my fader and to youre blisse / and recommendeth me to hym and to alle the court of heuene : for 3it it byhoueth me to doo my pilgrymage awhile here in erthe. And anon therewith they sallynge down to the erthe and deuoutly askynge his blissyng : after he hadde blessed hem / wente vp azeyne to heuene / tellynge there these tidynges of his gracious victorie : and therof was all the bleffid courte reioysshed and fulfilled in myrthe and thonyng of god. And thus and in this manere we mowe ¶ Nota. thynke and ymagyne the forseide proces to sterynge of oure deuocioun / as by wey of meditacioun. In the whiche processe ben many gode notabilitees touchynge temptacioun of man in this worlde : of the whiche seynt gregory and other doctoures speken in the expoficioun of this gospell *Ductus est Jesus in desertum* and specially Crisostome in *imperfecto* : the which / for they ben sufficiently written / not onely in latyn but also in englische / we passen ouer at this tyme.

¶ Spekyng ferthermore of the tornynge azeyn of oure lord Jesu home to his moder at Nazareth. And than whan he went downe fro that hille and came to Jordane / John Baptiste / as sone as he sawh hym come to warde hym / with his synger put to warde hym / schewed hym / and seid : Lo / the lomb of god ! Loo / he that doth away the synnes of the world ! He it is vpon whom I sawe the holy goost reste what tyme I baptised hym. Afterwarde also / an othere day / whanne John hadde schewed hym as he didde first / Andrewe and Petre with othere disciples speken with hym and hadden a bigynnyng of his knowe

¶ De
redditu
domini a
tempta-
cione.

leche / as John telleth in his gospelle. After warde oure lord Jesu lasfe that contrey and toke the wey to warde galilee til he came to his moder at Nazareth : whom we schulle also folwe here by compaffioun of his grete trauaille all that longe wey of lxxiiij myle / as it was feide bifore. And what tyme that he was comen home and his moder hadde the first of hym / none wonder thou; sche was glad and joyeful in so moche that there may no tunge telle : wherfore anon sche roos and clippyng and kiffyng hym welcomed hym home / and thonked the fader of heuene that had brougt hym sauf to hir : but therewith byholdyng his face lene and pale sche had grete compaffioun : and he azenwarde reuerently enclynand did hir worschippe as to his moder / and also to Joseph as to his trowed fader. And so dwelled he with hem / as he did byfore / mekely : bot in an othere manere of leuyng / as by schewyng with outeforth of his perfeccioun more and more / as it schal fewe here after. But for also moche as it were long werk and perauenture tedyouse / bothe to the rederes and the hereres here of / 3if alle the processe here of the blessed lyf of Jesu schulde be writen in Englische so fully by meditaciouns as it is 3it hiderto after the processe of the book bifore nempned of Bonauenture in latyne : therfore here after many chapitres and longe processe / that semeth litel edificacioun inne as to the manere of fymple folk / that this book is specially writen too / schal be lasfe vnto it drawe to the passioun : the whiche with the grace of Jesu schal be more pleylnly contened as the mater that is mošte nedefulle and mošte edifienge and bifore onely tho materes that semen mošte fructuous : and the chapitres of hem schullen be writen as god wole 3eue grace. Wherfore / as the same bonauenture biddeth / thow that wilt fele the swetnesse and the fruyte of thise meditaciouns /

¶ Nota
bene pro
ordine ca-
pitulorum
et modo
scribendi in
sequentibus.

¶ Bona-
ventura in
capitulo
proximo
sequenti
quod hic
omittitur

take hede al gates and in all places / deuou3tly in thy mynde byholdynge the perfone of oure lorde Jesu in alle his dedes : as whan he stant with his disciples and whan with othere synful men : and whan he precheth to the peple and hou he speketh to hem : and also whan he eteth or taketh other bodily sustenance : and also whan he worcheth myracles : and so forth / takynge hede of alle his dedes and his maneres / and principally by holdynge his blifed face / 3if thou kunne ymagyne it : that semeth to me moſte harde of alle othere / but as I trowe it is moſte likynge to hym that hath grace there offe. And ſo what tyme that ſinguler meditaciouns bene not ſpecified / this general ſchall ſuffice. Amen.

quia hic videtur fructus eiusdem cum ſequenti capitulo. ¶ Cam. xvij^m. Bonaventura de apparicione Chriſti in ſynagoga notata in capitulo ſequenti.

¶ How oure lord Jesu bygan to teche / and gadre diſciples. ¶ Cam. xvij^m.

After that oure lorde Jesu was comen home a3eyne to Nazareth fro his baptiſme and his temptacioun / as it is ſeide / he bygan litel and litel to ſchewe hymſelf and to teche priuely and in party : for as openly and fully we red not that he toke vppon hym the office of prechyng al that 3ere ſolowyng : that is to ſay vnto that tyme that he wrou3t the firſte myracle at the weddyng / that was that ſelf day twelf monthe that he was baptiſed. And thou3 he or his diſciples precheden in the mene tyme otherwhile : neuertheles it was not ſo fully / ne ſo cuſtomably done byfore that John Baptiſte was taken and enprifoned as after. And in that he 3af vs enſauple of a wonderfull mekenes whan / touchynge the office of preching / he 3af ſtede to John / that was myche laſſe and with oute comparifoun more vnworthy than he. And ſo we mowe ſee that he bigan not with boſte and blowynge / as many done / bot with mekenes litel and litel.

¶ Wherefore vpon a fabbaoth day / whan he was come in to the synagoge / as he was wont to doo with othere as in the chirche of Jewes / he rose vp forto rede in the manere of a mynystre or a clerke : and whan there was take hym the booke of the prophete ysaye / he torned to that place where it is writen / and so he radde in this manere : The spirite of oure lorde hath rested in me : wherefore he hath anoynted me / and forto preche to pore he hath sent me. And than whan he hadde closed the boke and taken it to the seruaunt / he satt down : and than he spake furthermore and seide: This day is this scripture fulfilled in 3oure eres.

¶ Now take we hede of hym : how mekely at the bygynnyng he takith vpon hym the office of a redere / as it were a symple clerk : first with a benigne and lowely chere redinge / and after expownyng it mekely of hym self / and 3it not opounly expressyng or nempnyng hym self whan he seith / This day is fulfilled this scripture / as who seie : I that rede this this day / am he of whom it speket. And the eijen of alle that were in the synagoge were sette befily in hym : and alle they wondreden of the wordes of grace that 3eden out of his mouthe : and no wonder / for he was souereynly fayre and also moste eloquente / as dauid seith to hym of bothe : Thow art faire in schap / passyng the children of men : and grace is schedde in thy lyppes / &c.

¶ Specio-
sus forma
prae filijs
hominum.

¶ De
vocacione
discipulo-
rum.

¶ Joannes
primo
capitulo.

¶ Luc. vto.

¶ Furthermore also oure lord Jesu / besienge hym aboute oure sauacioun / began to clepe and to gadre to hym disciples : and so he cleped peter and Andrewe thre tymes : Firsste tyme whan he was aboute the water of Jordane / as it was seide bifore / and then they comen sumwhat into his knoweleche / bot they folwed not hym : the secounde tyme he cleped hem fro the schippe whan they weren aboute to take fische / as luke telleth : but than thou3 thei

herden his doctrine and folowed hym / neuertheles they thouȝten at that tyme to torne aȝeyne to hir propre goodes : the thridde tyme / as Matheu telleth / he cleped hem fro the schippe / whan he seide to hem : Cometh after me / for I schal make ȝow fischeres of men : and than laſte they her nettes and schippe and fader / and folowed hym. Also in tho two laſte tymes he cleped James and John / as in the ſame places is made mynde of hem / with petre and Andrewe. Also ſpecially he cleped John fro the bridale / as ſeynt Jerome feithe : but that is not expreſſed in the text of the goſpelle. Also he cleped ſpecially Philippe : and alſo in another place Mathewe the publicane. Bot of the manere of clepyng the remenaunt it is not expreſſly writen / ſaue that luke maketh mynde of the twelue apoſtles choſen and nameth hem alle.

¶ Matt.
iii^{to} et
Marc. j^o.

¶ Luc. vj^o.

¶ Now take we here entente to the manere of hym in this clepyng and gederinge of his diſciples / and of his conuerſacioun with hem : hou louely he ſpeketh to hem / and how homely he ſcheweth hym ſelfe to hem : drawyng hem to his loue withynneforthe by grace and withoute forthe by dede : famylierly ledyng hem to his moder houſe / and alſo goyng with hem often to her dwellynges / techyng and enfourmyng hem : and ſo in alle other manere beinge as beſy aboute hem / and with as grete cure as the moder is of hir owne ſone. In ſo moche that / as it is writen / ſeint peter tolde that what tyme he ſlepte with hem in any place it was his cuſtome to riſen vp in the nyȝt / hem ſlepyng / and ȝif he fonde eny of hem vnhiſed / priuely and ſoftely hele hym aȝen : for he loued hem ful tenderly / knowyng what he wolde make of hem. As thouȝ it ſo were that thei were men of rude and buſtous condiciouns and of ſymple lynage / neuertheles he thouȝte to maken hem princes of the world / and cheueteynes

¶ Medita-
cio.

¶ Nota
benignam
curam
Jefu.

of alle cristen men in goftely bataille / and domesmen of othere.

¶ Here also lete vs take hede of what manere of peple bygan the feith and the grounde of holy chirche: as of fuche fymple fifcheres / pore men and vnlearned / for oure lorde wolde not chese herto grete clerkes and wife men / or myȝti men of the world / leste the grete dedes that ſchulde after be done by hem myȝte be aretted to her worthynes: but this he referued and kepte to hym ſelf / as it was refoun / ſchewynge that only in his owne godeneſſe and myȝt and wiſdome he bouȝte vs and ſaued vs: bliſſed be he with outen ende / Jeſu. Amen.

¶ Cam.
xviij^m.

¶ Of the miracle done at the bridale of water turned in to wyne.

¶ Nota
nupcias
Johannis
euangelifte.

BYfelle that day twelfmonthe that oure lorde Jeſu was baptiſed / as it is ſeide / there was made a bridale in the contre of Galilee / in a place that was cleped the Cane: of the whiche bridale there is dowte whos bridale it was / but we at this tyme ſchullen ſuppoſe / after the comoun opinioun / that it was of John the euangelifte / as ſeint Jerome alſo telleth in the prologe of the goſpelle of John. At the whiche bridale oure lady Jeſu moder was / as ſche was the eldeſt and moſt worthy of the thre ſiſtres: and therefore ſche was not beden and cleped thider as othere ſtraungeres weren / but ſche was there in hir ſiſtres houſe / homely as in hir owne hous / ordeynynge and myniſtrynge as maiſtreſſe therof. And that we mowe vnderſtonde by thre euydences of the proceſſe of that goſpelle: firſte / by that the goſpell ſeith firſte: That the moder of Jeſu was there: and after / that Jeſu and his diſciples weren cleped or bidden therto. And ſo as we ſuppoſe it byfelle that

¶ Prima
euidencia.

¶ Pro-
ceſſus.

what tyme oure lady fiftre Marie falome / the wyf of
 3ebede / fchapte to wedde hir sone John / fche 3ede byfore
 to oure lady to Nazareth / that was fro the Cane aboute
 foure myle / feienge that fche wolde make a bridale to
 hir sone John: and fo than oure lady went with hir to
 ordeyne therfore certeyne dayes bifore: fo that whan
 othere geftes were beden / fche was there all redy and
 homely bifore. The fecounde euydence is that fche knewe
 the defaute of wyne: wherfore it femeth that fche fatte ¶ *Secunda*
 not at that mete as othere geftes that weren beden / bot *euidencia.*
 that fche 3ede aboute mynystrynge as one of hem that
 delyuereden mete and drynke and othere necessities:
 wherfore fche perfayuede by tyme and fawh the defaute
 of wyne / and tolde priuely hir sone therof / for helpe and
 remedye: and that my3t fche not haue doo 3if fche hadde
 fitten amonge othere wymmen but fche hadde rifen fro
 the borde / that is not femely to be: and alfo it is not
 to leue that fche that was vertuoufly fchamefast fatte by
 hir sone amonge men. Wherfore it foloweth that fche
 fat not as a gefte / but mynyftered / as it is feide byfore.
 The thridde euydence hereof is that fche badde the fer- ¶ *Tercia*
 uauntes forto goo to hir sone / and that thei fchulde doo *euidencia.*
 what he bad hem doo: and foo it femeth that fche was
 ouer hem / and that the bridale was gouerned by her:
 and therfore fche was befy that no defau3te were thereat.

¶ Wherfore we mowe take hede and vndirftonde the
 manere of this bridale and the proceffe of the myracle
 theratte thus: firfte / we fchulle byholde oure lord Jefu
 etyngre there amonge hem as an other comoun man / and
 that fittyngre in the loweft place and not amonge the grete
 and moſte worſchipfull geftes abouen / as we mowe vnder-
 ſtonde by this proceffe: for he ſchulde after teche this
 leſſoun of the goſpell: Whan thou art biden to the bridale /

¶ *Nota de*
humilitate
domini
Jefu.

or to the feste / fitte and take thy stede in the lowest place / &c. And for also moche as he wolde firste doo in dede that he schulde after teche by worde / therfore he wolde not take the firste and the principal fete in manere of proude men / but rather the lowest amonge symple men. Here with also byholde we oure lady his moder besy that al thing were wele and couenably done / tellynge the seruauntes and the mynyfres hou thei schulde serue and where of. And so after whan it drowh towarde the ende of the feste / they comen to hir and seide: There is na more wyne. And sche answerde: Abideth a litell and I schal gete ȝow to haue more. And sche wente out of the chambre in to the halle to hir sone Jesu / that satte at the bordes ende nyȝe the chaumbre dore / and rowned hym in the ere and seyde: My dere sone / they haue na more wyne: and sche this oure sistre is pore: wherfore I ne woot where we schulle haue more. And thanne Jesu answered and seide: What is that to me and to the / womman? This semeth a harde and a boistous answere as to his moder: but neuertheles it was seide by mysterie / and for oure techinge / as seynt Bernard seith / and as it schal be tolde after the proceffe. But of this harde and straunge answere as to femyng / his moder was nouȝt destourbeled ne in despeire: but / fully tristynge in his grete goodnesse and benignyte / sche wente aȝen to the seruauntes and seide to hem: Gooth to my sone Jesu / and what so euere he seithe or biddeth ȝow doo / dooth. And than at the biddynge of oure lord they ful filleden the stenes / that there were / ful of water: and anone at his bliffynge all the water of hem was torned in to wyne. And than he bad hem drawe there of and bere to the Architryclyne / that is to feie the moste worthy perfone of alle the gestes in that houe. In the whiche biddynge we

¶ Ber-
nardus.

¶ Nota-
bilis.

mowe see first the discrecioun of oure lorde in that he sente that wyne first to the most worschipful man. Also we mowe see herby that oure lord sat fer fro him / in that he seide: Bereth to the architriclyne / &c. ⁊ and so sithen he satte in the highest place / it semeth that oure lord satte in the lowest place / as it was seide bifore. And whan he hadde tasted the wyne and preised it / and he and othere drunken therof / the mynistres that knewen hou it was made tolden openly the myracle ⁊ and than his disciples bileueden in hym more sadly as for the firste myracle thei feien doon bifore hem: and so in that Jesu schewide his blisse and his godhede.

¶ Afterward / whan the feste was al done / oure lord Jesu cleped John by hymself and seide: Leue this womman that thou hast take to thy wyf / and folowe me ⁊ for I schal brynge the to a better and more perfyete weddyng than this is. And anon with oute more John lasse his wyf there and folwed Jesu.

¶ In the forseide processe we mowe note many thinges to oure doctrine and edificacioun: firste / in that oure lorde Jesu wolde come and be presente at the bridale and weddyng / he scheweth vs that matrimoyne and fleschly weddyng is leueful and ordeyned of god ⁊ but in that he cleped John therfro he dooth vs to vnderstonde that goostly matrymoyne is moche more worthy and perfyte. Also in that harde answere and straunge / as to semyng / that he gaf to his moder whan he seide: What is that to me and to the / womman? As seynt Bernard seith / he tauhte vs that ben religious and haue forsake the worlde not to be to besy and haue grete care aboute oure fleschely parens / so that her nede lette not oure goostly exercise ⁊ for also longe as we ben of the worlde / so longe we ben in dette to oure parens ⁊ but after we haue last

¶ Nota pro
religiosis.

¶ Ber-
nardus in
sermone de
epiphania
vij^o vel vij^o.

¶ Narra-
cio.

it and forsake oure self / myche more we be free and delyuered of the besynesse of hem. And so we fynde writen that there came vppon a tyme to an heremyte / or a monke that had forsake the worlde and lyued folitarie in deferte / his owne fleschely brother / preienge hym of his helpe in a certeyne nede touchyng the worlde: and he bad hym goo to here other brothere that was dede longe bifore. And than he wondred of that biddyng and feide that he was dede / as he knewe wele: the monke answered and feide that so was he dede to the worlde. And so tauzt vs oure lord Jesu / that we that haue forsake the worlde schulde not be besy aboute oure parens and fleschely frendes ouer that that the religioun asketh / whan he answered to his moder / and namely to fuche a moder / seienge: What is that to me and to the / womman? An othere vnderstondyng is in thise wordes / the whiche doctoures comounly tellen / and therefore we passe ouer that at this tyme.

¶ De
paciencia
et spe.

¶ Furthermore we haue here techyng of pacience and hope in the dede of oure lady that lasse not for that straunge answere / as it feide bifore. And so what tyme we clepen to Jesu for helpe at oure nede / bodily or goostly: thou; we fynde it not anone / bot rather hardesse and contrariete / we schulle not leue therfore to calle vppon hym by goode hope: til thor; his mercy and grace the vnsauery water and colde of aduersitie and penaunce be torned in to wyne and conforte and goostly likyng.

¶ Nota.

¶ Pro-
cessus.

¶ After this miracle was done oure lorde Jesu / willynge and purposyng so forthe to worche and preche opounly for the saluacioun of man / he wente fro that place with his moder and his disciples in to capharnaum byside Nazareth / and after a fewe dayes azejne home to Nazareth / ledyng

his moder by the weie ⁊ and folowyng his disciples and befily herynge his wordes and his techyng ⁊ for he was not ydel / but euer didde and wrouzt good or tauzte and spake to edificacioun ⁊ and so doo we in his name / that bleffed be with outen ende. Amen.

¶ Of that excellent fermoun of oure lord Jesu in the hille. ¶ *Cam. xvij^m.*

WHan oure lorde Jesu had chofen and gadered his disciples / as it is feide / willynge to teche hem and enforme hem the perfeccioun of the newe lawe / he ladde hem vp in an hille / that is cleped Thabor / aboute two myle fro Nazareth after the comoun opinioun ⁊ and there he made to hem a longe fermoun and full of fruyte / the whiche as feynt Austyn feith in the bygynnyng of his book that he made of that fame fermoun : It conteneth all the perfeccioun of cristen lyuyng ⁊ for in that fermoun he tauzte hem firste whiche men ben bleffed of god and worthy to haue his blisse. Also he tauzte hem the trewe manere of prayere / of fastyng / and of almesdede / and othere vertues longyng to the perfite lyf of man : as the texte of that gospels opounly telleth / and dyuers doctoures and clerkes expownen it sufficiently ⁊ the whiche processe we passen ouer here / for as moche as it is writen bothe in latyn and in englishe in many othere places ⁊ and also it were ful longe processe to touche alle the poyntes thereof here as by manere of meditacioun. Wherefore at this tyme we schulle specially note that oure lorde bygan this fermone firste at pouerte / doynge vs to vnderstonde that pouerte is the firste grounde of all goostly exercise ⁊ for he that is ouerleide and charged with temporel goodes and worldely riches may not frely and swiftly folowe crist / that is

¶ *Augustinus de fermone domini in monte.*

¶ *Nota de paupertate.*

the myrour and enfaumple of pouerte: namely he that hath his likynge and his affeccioun vnder thise worldely goodes / for he is not fre / but thralle and as in bondage of hem. For of that thing that a man loueth inwardely and by affeccioun he is made wilfully thralle and seruauant: and therefore is the pore man blessed: that is to say / he that ynwardely loueth no thing but god or for god / and therefore he despiseth alle othere worldely thinge for god / for in that is he knytte to god as for the more parte. Wherefore seith seynt Bernarde in a fermone / that pouerte is a grete fethere / or a grete wynges / thorow the whiche a man fleeth so sone into the kyngdome of heuene. For as to othere vertues that folowen in this place of the gospelle / the mede of hem is byhyt forto come as in tyme that foloweth after. Bot to the vertue of pouerte / it is nouzt only byhyt forto come / but as in tyme that is now present it is 3euened of crist by the forseide wordes at the bygynnyng of his fermone / that ben these: Blessed ben they that ben pore in spiryte: for her mede is the kyngdom of heuen. Loo / he seith not: Here mede schal be / bot as now: Here mede is. Also thei that ben not only pore / but pore in spirite ben blessid: for thereynne stant the vertue of pouerte. And he is pore in spirite that hath litel of the spirite of pride / that is comoun to mankynde by the firste synne / as a man is cleped pore worldely that hath litel of worldely goodes.

¶ Bernardus in fermone quarto de Aduentu.

¶ N.

¶ Contemplacio.

¶ But now leuyng this matere torne we vs to the manere of contemplacioun / byholdynge oure lord Jesu hou lowely and mekely he sitteth vpon that hille and his disciples aboute hym / and with hou lowely and sad chere he spekith tho wordes ful of edificacioun / and techeth that noble lessoun of souereyn perfeccioun: and also how mekely and how entently his disciples byholden

his bliffed face / and heren the fwete wordes / and fetten hem befily in her mynde : and fo haue they grete ioye and goftely likynge / bothe in his fpeche and in his fize : ¶ N. and fpecially / as I hope / they were confortd in that noble fchort prayere that he tauzte hem amonge othere in that tyme / that is the *Pater nofter* / and that for the grete fruyte that thei feleden therynne / and alfo for the grete trifte and hope that they were putte ynne therby. For as we mowe wele fuppose as to the firfte / that is the fruyte therof / not only they vnderftode it afir the lettre / but alfo therwith they hadden thoruz his grace the gooftly vnderftondynge eche parte and peticioun thereof : and fithen therynne is conteyned the askynge of alle that vs nedeth to the body and to the foule / and that touchinge oure temporel lyf in this worlde and the lyf euerelaftyng in another world / and alle comprehended in fo fchorte wordes / no wonder thouz they hadde grete likynge and comforte in that prayer by the grete fruyte that thei tasteden therynne. And fo hauen alle thei that thoruz grace felen the gooftly fruyte and the fwete tafte therof. Alfo as to the fecounde comforte in that prayere / that is trifte and hope : how myzt her trift and hope be more ftabled and ftrenghed than to fe hym that all onely knewe what was nedefulle and fpedefulle to hem to afke / and that myzt only zeue it hem ? teche hem that peticioun by the whiche they myzte not erre in her askynge / ne faille of her askynge ? And fo he that was domesman made the libelle in her caufe / azenft the whiche he myzte not zeue his dome and his fentence. Alfo he that was lorde made the bille to his feruauntes / forto afke onely thoo thinges that were nedeful to hem / and likynge to hem forto graunte : more comforte myzte not be touchynge prayere and askynge in nede. And alfo more ouere

this comforte of this prayere was the more / for also moche as next byfore in the same place of sermone he reprobued the prayere of ypocrites and othere that weren not worthy to be herde : and so was the medecyne more comfortable and likynge / that the defaute and the sekenesse was oponed and tolde bifore. All this comforte schulle we fynde in this forseide prayere *Pater noster* / zif we seie it deuoutly and not in dedly synne : for oure lord Jesu made not only this prayer to his disciples that were that tyme specially with hym in that hille / but also to vs and alle cristen men generally that schulde make here prayere to the fader of heuene in his name vnto the worldes ende. But the more harme is / here is myche peple disceyued that leueth to moche this moste worthy prayere and beste by synguler deuocioun in othere priuate prayeres / or seienge it with oute deuocioun : as we mowe see alday many men and wommen berynge bedes with trillynge on the syngres and waggynge the lippes / bot the fyst caste to vanytees and the herte that only god knoweth / as it is to drede / sette more vppon worldely thinges. Of the whiche manere of peple speketh oure lord god by the prophete / and seith thus : This peple prayeth and honoureth me with hir lippes / bot her herte is fer fro me. But for also moche as this mater is spoken of in many othere tretys and bookes bothe in latyne and in Englische / and this prayer sufficiently expowned / therefore we passen ouer more schortly at this tyme hereof. But one thing touchinge this prayer : fothely I trowe that whofo wil zeue his entent sorto seie it with deuocioun / and hath an ynward desire to the gostly vnderstondynge therof / settynge his herte therto also myche as he may whan he seith it bothe yn comune and in priuete / he schall thorugh grace by proceffe of tyme fynde so moche comforte

¶ Populus
hic labiis
me hono-
rat.

¶ Nota ex-
perencia
orationis
Pater
noster.

therynne that there is non other prayer made of man that schall be to hym so fauery and so effectuele in what so euere he nede / or case he be stired specially to praye for remedie and help to god : and so schal he fynde in his soule whan god wil ȝeue his grace with grete likyng dyuerse vnderstondyng thereof moſte pertenant to his deſire / and that othere than is writen in the comoun expoficioun thereof / or perauenture than he can telle. But myche folk / as ſeruauntes and hirde men / haue more wille to praye for ſpecial mede that they coueiten here / than as trewe ſones for the loue and the pleſyng of oure fader / god of heuene : and ſo they ſetten more here likynges and beſynneſſe in a priuate prayer / made of man / to oure lady or to othere ſeyntes of heuene / than thei done in this general prayer / made of god hym ſelf : the whiche with outen dowte is moſte pleſyng to hym and moſt ſpedful to vs : and therefore thei ben diſceyued in many maneres. I ſpeke not here of the pfauter and the ſeruife in holy chirche. Neuertheles alſo othere deuouȝte prayeres made to god and to oure lady and to othere ſeyntes of heuene bene gode to ben ſeide after that the deuocioun of men is ſtired to ſeie hem in couenable tyme / ſo that they ſette not her affeccioun the laſſe vppon this moſte worthy prayere / *Pater noſter* / as myche folk in the ſeinge of othere priuate prayeres ſetten al her entent and ſpeken hem with grete deuocioun : bot in the ſeinge of the *Pater noſter* thei ben to necligent and rablene it forth with oute deuocioun : and that maketh ofte ſpecial mede temporel / that thei hopen forto haue by the ſeinge of ſuche priuate prayeres : as to ouercome her enemyes / or be kepte fro fire / or water / or ſodeyne deth / and othere bodily peryles. But that is a grete folie to triſte vppon by the ſeinge of eny prayeres with outen

ri3twis lyuyngē: and also men schulde not desire fuche special temporelle medes / but only as it is the wille of god / that al onely knoweth what is spedefulle to vs / and that with outen doute schal gete vs moſte effectuely of eny other prayer the *Pater noſter* / 3if it be ſeide trewely with deuocioun: and ſpecially by that peticioun and askyngē: *Fiat voluntas tua ſicut in celo et in terra* / that is to ſaie: Oure fader in heuen / thy wille be done in all thing / as in heuene ſo in erthe. And ſo 3if it be beſte to vs forto be kept fro fire / or water / or ſodayne deth / or any other bodily perile / with outen doute oure fader of heuene / god / wille 3euen it vs after the forſeide peticioun with ri3twis lyuyngē / and elles not / ſaye we neuere ſo manye fuche priuate prayeres. For as we rede al day of dyuerſe martires and ſeyntes / that ſome weren brent / ſome drowned and in other dyuerſe maneres putte to ſchameful deth as to the worlde: and that was beſte to hem and encreſe of here ioye in the bliſſe of heuene: wherfore it hadde be a grete open folie to hem / as we wele mowe wete / to haue prayed forto be kepte fro fuche bodily harmes or periles. And as anemptes ſodeyn deth / it is ſpedefulle to many men forto haue fuche deth ſchameful to mannis ſizte / as ſeynt gregory telleth by enſauple of the prophete Abdo / that was weryede of the lyoun / that god purgeth often tyme here ri3twis men by fuche ſchameful deth: for as holy writte witneſſith ſothely: The ri3twiſ man 3if he be ouercome by eny manere of bodily deth / his ſoule ſchal be ſaued / and he ſette in reſte euere laſtyngē. Amen. Neuertheles we praien ofte and that leeffully to be kepte fro ſodeyn dethe: bot that is vnderſtonden that we be not combred with dedly ſynne / thereynne to die with oute repentaunce of herte and ſchriſte of mouthe: and therto / as I hope / is moſte beſte and

¶ *Justus
ſi morte
praeoccu-
patus
fuerit.*

effectuele prayere the *Pater noster* / specially in the tweyne laste peticiouns and askynges thereof / by the whiche we prayen all myȝty god / fader of heuene / that he suffire vs not to falle and to be combred with temptacioun of dedely synne / but that he kepe vs and delyuere vs fro all wickednesse. Amen.

¶ Et ne
nos inducas
in tempta-
tionem / sed
libera nos
a malo.

¶ And though it so be that the mater of this worthy prayere be so plenteuous / and also the desire of the writer hereof were to speke more thereof / neuertheles for it is writen in so many othere places as I hope sufficiently / and also for the grete processe that foloweth after / we leuen this mater at this tyme / and all that fructuouse fermoun that oure lord Jesu made to his disciples in that hille biforeseide. Goynge downe with him by deuoute contemplacioun and byholdyng how that after that noble lessoun tauȝt in the hiȝe hille / as it was skilfull for the hiȝe perfeccioun thereof / oure lorde Jesu came downe with that meke flokke of the disciples / spekynge also homely with hem by the wey : and they / as the briddes or chykenes of the henne / folowen hym with moche goostly lykyng / coueityng eche byfore other to be next hym and heren his vertues and swete wordes. And after he was comen downe / myche peple come aȝenst hym / bryngynge dyuerse feke folke and manye / as the gospell tellith by processe : the whiche alle he / full of mercy / helid and made hole / bothe in body and in soule. And thus schortly we passen ouer here moche processe of the gospell / and many chapitres of the forseide booke of Bonaventure / for the litel edificacioun of hem as it semeth nedeful to symple soules / to whiche this boke is specially writen in englishe / as it hath ofte be seide here bifore. And so leuinge the processe in many places we schulle only telle the notabilitees there vpon schortly to edificacioun. Amen.

¶ Nota
processum
in sequenti-
bus.

¶ Ca.
xix.

¶ Of the seruaunt of Centurio / and the sone of the litel kyng heled of oure lord Jesu.

¶ Nota
contra
superbiam
mundanorum.

IN this gospelle / in that oure lord mekely vnpreide wente bodily to hele the sike seruaunt / and wolde not goo to the kynges sone prayed / oure pride is reproued : in that we in contrarie manere ben redy and leef to goo to riche men and myzty / that we mowe be worldly worschipped by and to plese hem and doo the seruice that we mowen for worldly mede : butt we ben lothe to goo to pore men and sypmple or to helpen hem in here nede for goftly mede / lest it were azenst oure worschippe / as seint gregore noteth in this place.

¶ Ca.
xx.

¶ Of the paletike man let down in his bedde by the house helynge / and heled of oure lord Jesu thoruz the byleue of hem that beren hym.

¶ Nota de
infirmi-
tibus spi-
ritualibus et
corporali-
bus.

IN this gossell we haue enfaumple and doctryne that ofte sithes bodily siknesse cometh of goostly siknesse / that is synne : and that the helynge of goftly siknesse is ofte cause of bodily hele : in that oure lord firste forʒaf to the paletyke his synnes and after heled hym of the bodily palefye. Also here we mowe se the grete vertue of trewe byleue : in that that the feith and the byleue of one man helpeth and faueth an other / as the feith of the bereres of this paletyk man faued hym : and also in the nexte chapitre bfore the feithe of centurio gate hele to his seruaunt : and also here after the feithe of the womman chanane faued hir douzter : and so it falleth now alday that children baptized / and after dede bfore the ʒeres of discrecioun / ben faued in the feith of her god fadres / thoruz the meryte of criste : and this is opounly azenst some heretikes that helden the contrarie opinioun.

¶ De vir-
tute fidei.

¶ How that Martha was heled of hir siknes by touchinge of the hem of oure lordes cloth Jesu. ¶ *Cam. xxij^m.*

THe gospelle nempneth not the womman that was heled by the touchynge of the hem of Jesu clothinge / bot seynt Ambrose and othere doctoures feien that sche was Martha / the sistre of Marie mawdeleyne. By the hem of Jesu clothinge / as seynt Bernard seith / may be vnderstonde euery meke seruauant of god / the whiche in eny vertuous dede that he doth oweth to knowe trewely in herte / and knoweleche openly by mouth / that only god is the principal doere therof and nouzt he ⁊ as the clothe heled not / bot oure lord Jesu that wered the clothe. ¶ *Fymbria vestimenti domini Jesu.*

¶ Of the conuerfioun of Marie Magdeleyne. ¶ *Cam. xxij^m.*

OWre curteys lorde Jesu was preyed or beden of Symounde the leprose on a day to eten with hym ⁊ therto he graunted gladly and came to mete / as he was wont to doo ofte sithes / bothe of his owne curtesie and also for the loue and the zele that he hadde to the sauacioun of mennis foules / for the whiche he was made man ⁊ for so etynge with men and benignely comunynge with hem he drowe hem vnto the loue of hym. Also for as moche as he made him self so perfyztly pore that he toke none possessioun of worldes goodes for hym self or for his / therefore thorugh that loue of pouerte / he that was the myrrour of mekenes / what tyme he was praied or beden to mete toke it for the tyme and the place mekely and with curtesie / thonkinge / and good wille. ¶ *Nota de curialitate domini.*

¶ And than bifelle that Marie Mawdeleyne / that peraventure ofte tyme byfore had herd hym preche and thorugh touchynge of his grace was gretely stired to compunccioun ¶ *Pro- cessus.*

¶ Nota
verba
Magdalene
intima.

and to the feruent loue of hym / thou3 it were 3it priuely hidde in her herte / whan ſche herde and knewe that he was at the mete in the hous of the forſeide Symounde / ſche was ſo feruently touched with forwe of herte with ynneſorth for hir ſynnes / and alſo with the brenning fire of his loue / that ſche my3te no lenger abide : bot anone ſche wente to that forſaide hous where Jeſu ſatte at the mete / confiderynge that with outen hym ſche my3te not be ſaaf / ne haue for3euenefſe of hir ſynnes : and ſo ſche wente boldely in to the hous / and / as ſche had for3ete hir ſelf / takynge none reward to the geſtes that there were at the mete / haldynge doun hir face and hir eizen to the erthe / ſche letted not til ſche came to hym that ſche ſou3t and ynwardely loued / oure lorde Jeſu : and anone than ſche fel doun to the grounde proſtrate at his feete with grete ynward forwe and ſchame for her ſynnes / ſpake in her herte to hym / thinkynge as it were in this manere : My ſwete lord / I wote wele and trewely knowe leche that 3e ben my god and my lorde / and that I haue offended 3oure hi3e maieſte in many grete offences and treſpaſſes : in ſo moche that I knowleche ſothely that myn ſynnes ben with outen noumbre / as the grauelle of the ſee : bot for alſo moche as I byleue that 3oure mercy paſſeth all thing / therfore I / wrecched and ſynful / come to 3ow and flee to 3oure grete mercy : for thenkynge ynwardely of that I haue offended and askynge mercy and for3euenefſe : and I byhete with all my herte amende-ment of my ſynnes and that I ſchal neuere to my power forſake 3oure obedience. Gode lorde / putte me not fro 3ow and forſake not my repentaunce : for othere refute I wote wele that I may not haue / and alſo I wole not haue / for I loue 3ow ſouereynly aboue alle othere : wherfore / gode lorde / forſake 3e not me / bot punyſche 3e me

at youre wille ⁊ neuertheles I aske algate mercy. And herwith / with grete triste of his mercy and ynward affeccioun of his loue / sche kissed his feete ofte ⁊ and sadly wepynge and schedynge teres so thicke that sche wiffhe his feet with hem: and so it semeth herby that oure lorde Jesu went bare fote. Afterward whan sche had wel wepte / with grete drede of hir vnworthinesse that hir teres schulde touche oure lordes feete / sche wypede hem with hir here deuoutly / for sche brouzt no thing with hir so precious to wype hem with ⁊ also sche wyped hem so with hir here in amendement of that sche hadde bfore trespassed with hir here ⁊ that is to seie / as sche had byfore vsed it in pride and vanite / than sche wolde putte it to the vse of mekenesse and deuocioun. And also for the feruent loue and deuocioun that sche hadde to hym sche wolde not be letted thereof by the fecchyng of eny clothe to wype hem with / but so wipynge his fete with hir here and after deuoutly kiffynge hem ofte fithes. After sche anoynted hem with a precious oynement that sche brouzt with hir / supposynge / perauenter / that oure lordes fete weren harde of the weie ⁊ also for ynwarde deuocioun bygynnyng with drede at his fete / as sche hadde aftir with more boldenesse of loue anoyntyng his heued.

¶ Discalciatus incedebat Jesus.

¶ Lorde god / who so wolde ynwardely thinke and take hede to this dede of this womman and alle the circumstaunces thereof myche goostly fruyte schulde he fynde thereynne / sterynge to ynwarde repentaunce of synne and to trewe loue of Jesu and grete deuocioun.

¶ Nota.

¶ But now forth as to the proceffe take we hede also of the manere of oure lorde Jesu in this time ⁊ how benignely and paciently he suffreth hir doo al hir wille ⁊ for it liked hym ful wele / knowynge the ynwarde affeccioun and trewe loue of hir herte.

¶ And so al that tyme he cesed of etynge / and also with hym alle the gestes / wonderynge of the womman and of that vnkede dede / and of the pacience of oure lorde Jesu and his suffraunce of hir: and specially the maister of the houe / Symounde / demed hym gretely in his herte that he wolde suffre suche a comune synful womman touche hym so homely: and in that he thouzte that he was no prophete / supposynge that he knewe hir not. But oure lorde / that passinge alle othere prophetes knewe the leste thouzt of mannis herte / answered openly to his priue thouztis / schewynge therby hymself a verrey prophete and more than a prophete: and by a ensauple of tweie dettoures he concluded hym / justifieng the womman that he helde so synful / and preuyng that sche loued hym more / and schewed hym more token of loue by her dede than he with alle his feste: and so schewynge that not onely the perfeccioun of alle vertues / but also the justifieng of the synful stant principally in trewe loue of god. He seide to Symound as for a conclucioun thus: Many synnes ben forzeuen hir / for sche loued myche. And than he torned hym to Magdeleyne and seide to hir / as for a ful ende of that sche asked: Thy seith hath saued the: go now in pees. A lord Jesu / how swete and likynge was this worde to hir: and with how grete ioye than sche went away! Sothely it was so likynge that / as I trowe / it went neuere after oute of hir mynde. And so was sche perfyztly conuerted to Jesu / leuyng her synne fully / and lyuyng euer after in all honeste holily / and drawynge algate to hym and to his moder / withoute departynge / perseuerauntly.

¶ Nota-
bilia.

¶ In the forseide proces and the sentence of this gossele ben many grete notabilitees to oure edificacioun / of the whiche we schulle touche summe in partie: first / as

to a fouereyn comfort of alle fynful folk we haue here opounly schewed in oure lord Jesu the habundaunce of his endeles mercy / that so sone and so gladly forȝaf so many grete fynnes and trespaffes of this fynful womman : and so dooth he to alle that trewely desiren and asken his mercy. But here byhoueth charite and trewe loue that was so specially commended of hym in this womman / the whiche only refourmeth pees bytwene god and the fynful man / as the apostle seith that charite couereth the multitude of fynnes / and with oute the whiche it is impossible to plesse god. For / as seynt Bernard seith / the quantite of euery mannis soule schal be taken and estymed after the mesure of charite that is therynne : that is to saye / that soule that hath myche of charite is grete / and that hath litel is litel / and that hath nouȝt is nouȝt : as seynt poule seith / after the reherfyng of many grete vertues concludynge thus : ȝif I haue not charite / sothely I am nouȝt. And therefore seide oure lorde of this woman : that for sche loued moche / therefore sche had myche forȝeuen / as it was seide bifore.

¶ Misericordia domini.

¶ Caritas hominis.

¶ Bernardus / super can. ser. xxvijº.

¶ Furthermore also here haue we enfaumple of trewe repentaunce and penaunce that is nedeful to forȝeuenesse of synne schewed in this womman / Mawdeleyne / as we haue herde : the whiche penaunce / as all holy chirche techeth / stant in forwe of herte / in schrifte of mouthe / and in fatisfaccioun of dede. But here perauntre summe men thynken / after the false opinioun of lollardes / that schrifte of mowthe is not nedefulle / but that it suffiseth only in herte to be schryuen to god / as this forfaide womman was : for the gospel telleth not that sche spake eny word by mouthe / and ȝit was hir synne fully forȝeuen / as it is seide : and as it semeth this is a grete euidence for that opinioun. But herto is an answere resonable :

¶ N. Totum sequens.

¶ Vera penitencia pro peccatis.

¶ Contra lollardos : nota de confessione.

¶ Nota hic
rationem
confessio-
nis vocalis.

that oure lord Jesu to whom sche made her confessioun in herte was there in bodily presence / verray god and man / to whom by vertue of the godhede was also opoun the thouȝt of herte / as is to man the speche of mouthe / as ofte fithes the proceſſe of the goſpelle ſcheweth and ſpecially here openly bothe of the womman and alſo of the phariſe thouȝte. Wherefore the thouȝt of herte onely was than to hym alſo moche as is now therewith ſpeche of mouthe of man bodely. And for alſo moche as now in the newe lawe what tyme that we ſynne dedly we offende hym / not only after his godhede / bot alſo after his manhede / that he bouȝt vs with fro ſynne and goſtly deth : therfore vs byhoueth to do ſatiſfaccioun to hym after bothe kyndes / by trewe penaunce knowe- lechyng our trefpaſſe bothe to god and to man / and alkyng forzeueneſſe. And ſithen we haue not here his bodily presence / as Mawdeleyne hadde : therfore in his ſtede vs byhoueth to ſchewe to the preſte by worde that we haue offended hym as man / as we ſchewen to hym by repentaunce in herte that we haue offended hym as god / that is to ſaie at the leſte by dedly ſynne : for therby onely we ben departed fro hym / and vnkyndely leſen the grete benefice that he ȝaf vs in his manhede. Wherefore ȝif we wole be reſtored aȝeyne and knytte to hym / as we were before in grace / we moſte do ſatiſfaccioun not onely to hym as to god / bot alſo as to man that we haue ſo forſake by dedly ſynne / in manere as it is ſeide. And ſo / as holy chirche hath reſonably ordeyned and beden / knowleche by mouthe and make oure confessioun trewely of oure ſynne to the preoſtes that he hath ſpecially ordeyned in his ſtede as his vikeres : herto by the wordes of the goſpell / that he ſpake to his diſciples whan he ſeide to hem thus : What ſo euere ȝe bynde in erthe / it ſchal be bounden in heuene :

and what that 3e vnbynde in erthe / schal be vnbounden in heuene. Of this trewe penaunce nedeful for dedly fynne not onely by repentaunce in herte bot also by schrifte ✓ of mouthe to the preste in goddes stede 3if we mowen / for more god asketh not / and therwith of dewe satisfacioun folowynge / we haue perfizte ensauple openly schewed in this bliffid womman that was bifore so synful / Marye Magdeleyne / in the proceffe bifore feide of this gospelle as it is opoun inow touchynge the firste parte and the laste / that is to say repentaunce and satisfaccioun.

¶ And as to the secounde / that is confessioun / thou3 we rede it no3t of hir by worde spekyng: for that was none nede to hym that knewe fully hir herte / oure lord Jesu there beyng in his bodily presence / as it is feide. Neuertheles sche schewed the effecte of this confessioun perfiztely in dede / in that that sche wolde not schewe hir to hym in priuete as synful and askynge mercy / as sche myzte haue do bytwixe hym and hir or elles onely bifore his disciples: bot sparyng for no schame / that is a grete parte of penaunce in confessioun / sche chas the place and the tyme where it myzte be to hir as open reproof and schame / that was in the hous of the pharise / the whiche sche knewe wel hauynge indignacioun and despite of the synful: and also at the mete whan it scholde be most wondryng to hym and alle his gestes vpon hir: for the reproof and the schame that sche hadde of hir fynne was so grete withynneforth that sche for3at al schame and reproue withouteforth. And so in that dede sche knowlechede openly her fynne in general and also by wille in special / not refusyng forto haue herde it reherfed and openly tolde of hym that sche came too / oure lorde Jesu: the whiche / as sche wiste wele / knewe in special the leste parte therof / and that myzte resonably haue

¶ Nota de
vera con-
fessione
Magda-
lene.

reprehended hir opunly of it or he hadde forȝeue it. Bot oure curteyse lorde / ful of grace and of mercy / sawh that verray contricioun in her herte / and that good wille grounded in trewe byleue that he was verray god and that myȝte fully forȝeue her synne as hym liked : and therwith that ſche hadde full hope to haue his grace and forȝifnes : and alſo the ſeruent loue that ſche hadde to hym : the whiche thre vertues ben nedefulle to euery man that wole haue forȝifnes of ſynne. And ſo withoute eny more penaunce he fully forȝaf alle hir ſynne / and bad hir goo in pees : that was pees of conſcience fully made bytwixe hir and god and man : for hir trewe ſeithe and bileue / in the whiche were grounded perfite hope and charite / as it is ſeide / hadde made hir ſaaf : and ſo ſchal it the moſte ſynful man that is or euere ſchal be / ȝif he haue it trewely grounded in his herte by verrey contricioun as ſche had / for than withouten dowte he wole not ſpare for any ſchame to knoweleche his ſynne by worde openly to man in goddes ſtede / as ſche didde by wille to hym that was bothe god and man / as it is ſeide.

¶ Nota
fidem /
ſpem / et
caritatem
in contri-
cione vera.

¶ Racio
quorum-
dam.

¶ But here perauntre ſemeth to ſome men that as the ſynful man ſchal folowe this womman by trewe forthenkynge of ſynne / ſo ſchulde the preeſt folowe oure lorde in lyȝte forȝeuyng ſchewed therof / enioynynge no more penaunce than he didde therfore. But here anſweren holy doctoures / that ſeien that the contricioun and forthenkynge of ſynne may be ſo grete and ſo perfite that it ſuffiſeth withoute eny more penaunce to fulle forȝeuenefſe therof : the whiche there as it is ȝif the preeſt myȝte ſee and fully knowe / he ſchulde ȝeue no more penaunce : bot for alſo moche as man ſeeth not the herte as oure lord Jeſu / god and man / dide / and ſo he may not knowe it bot in party as by tokenes withouteforth : therfore as

for the fiker parte he ſchal enioyne penaunce for ſynne / more or laſſe as holy chirche hath ordeyned. And wolde god that all ſynful peple wolde folowe this womman in trewe forthinkinge / and than withouten dowte thei ſchulde haue of god ful forȝeuyngge were the penaunce more or laſſe of the preeſtes enioynynge.

¶ Furthermore in the forfeide proceſſe of the goſpelle / oure lorde Jeſu ȝaf enſauple to the precheres of goddes worde that they ſchulde not ſpare in tyme to ſeie the ſothe for diſpleſyngge of hem that fedden hem or ȝeuen hem othere bodily ſuſtenaunce ⁊ in that / not withſtondinge that the phariſe fedde hym / as he didde ofte / he reprehended hym openly in his owne hous of his myſbileue and of his falſe thouȝt / in the whiche he hadde indignacioun of the ſynful womman ⁊ and as it wolde ſeme to ſteryngge of his grete mawgrey he ſpared not to juſteſie that womman that he demed ſo ſynful / ſchewyngge hir more louyngge god than he and that ſche was faued by hir trewe byleue byfore hym that failed therof. But not withſtondyngge this / on the tother ſide the phariſe laſte not after to fede hym and to doo hym humanyte / as many men now done ⁊ the whiche / what tyme that a ſothe is ſeide that is contrarie to hir wille or oppynyoun / they withdrawn her humanyte and affeccoun fro hym that ſeith it / be he neuere ſo gode or vertuoſe in leuyngge ⁊ and ſothely in that condicioun thei ſchewen hem ſelf / what ſo euere thei bene / vnlouyngge to Jeſu that is verray ſothfaſtneſſe / and more vnkynde than was this phariſee and ſo worthy more reproue of hym and more peyne. Neuertheles the prechour / or an other goſtly man that repreſenteth criſtes perſone / ſchal not ſpare to ſeie the ſothe in tyme for drede of maugre / or withdrawyngge of fauour or eny temporel profite / ȝif he wole be the

¶ Nota-
bilis pro
predicato-
ribus.

¶ Nota
contra con-
dicionem
malam
hominum
plurimo-
rum.

trewē membre of crist: and souereynly be he war of glosynge or fauour to errour / for that is most abhomynable.

¶ Nota
contra
propriam
iustifica-
tionem et
aliorum
reprobationem.

¶ Also in this forseide processe of the gospelle / in that that oure lord Jesu reherfed to the pharisee the goode dedes of the womman / in the whiche he fayled / as that sche wische his feet with here teeres that he didde not with water / and so forth of othere: and therewith he tolde not what he didde to hym that sche did not / we haue ensauple and techynge what tyme we ben tempted to justifieng of oure self and reproue of othere / than to thenke and haue in mynde the goode dedes and vertues that bene or mowe bene in that other man / forȝetynge oure owne goode dedes or vertues and bringinge to mynde oure defauztes and trespasses. And so schulle we vertuously deme oure felse and excuse othere / and so profiȝte in the vertu of trewe mekenes / that he graunte vs / meroure of mekenesse / bliffed Jesu. Amen.

¶ Ca.
xxiiij^m.

¶ Of the spekyng of oure lord Jesu with the womman Samaritane at the pytte of water.

¶ Medita-
cio.

BYfell vpon a tyme that as oure lord Jesu schulde goo fro the contrey of Juda in to Galilee he moste make his wey by the cuntrey of Samarye / where was a drawe welle / that they clepeden the welle of Jacob / that was a pytte of water: vpon the whiche pytte he rested hym as wery of goynge. Lord Jesu / what is this? That thou / that art the sothfast way and makere of all erthely wey / so art wery of the wey / the whiche thorū thy souereyne myȝte berefte vppe and confortest all othere in her wey? But thus woldest thou in thy manhede schewe all the kyndely infirmyte of man / as in hunger and thriste and werynesse ofte fythes / and suche othere / forto schewe the verrey kynde of man that

thou toke for oure sake. And so was all thy bodely lyuyng in this worlde pynefulle and trauaillous to oure enfaumple: blessed be thou euere.

¶ In the mene tyme / as he fatte foo on the welle / and his disciples were gone in to the nexte citee forto bygge mete / there came a womman of that contree to fette water of that welle / the whiche was clepide lucie: and oure lorde Jesu / willynge schewe to hir / and by hir to othere / his godhede / spake with hir longe tyme of grete thinges and hijs in goostly vnderstondyng. The whiche spekyng bothe of him and hir / and hou his disciples comen azen / and how at the wommanis word the peple of the citee comen oute to hym and helde hym with hem a certeyne tyme / and after how he wente fro hem / we passe ouer at this tyme / for also moche as it is open and pleynelly written in the gospell of John.

¶ But in this proceffe we mowe note in oure lorde Jesu first a token of grete mekenes / in that he wolde be allone. What tyme he sent his disciples in to the citee forto bygge mete: and in that byggeyng enfaumple that it is leuefulle to goddis seruantes forto haue money and referue it to hir nede. Also in that he spake so homely with that symple woman alone and of so grete thinges / as thou; it hadde i-be with many grete wise men / the pride and the presumcioun of many clerkes and prechoures is confounded and reproued: the whiche 3if they schulde schew her wisdom or here kunnyng / not onely to one man bot also to fewe men / they wolde halde all as loof / and suche a symple audience telle vnworthy to take her proude speche.

¶ Furthermore in that the disciples brou3ten her mete to hym / and beden hym ete there at the welle / we haue enfaumple of pouerte and bodely penaunce in his manere

¶ Contra
superbos
doctores et
predicatores.

¶ Exemplum contra
gulam.

of fedyng after his trauaile so there with oute the citee / and as we mowe suppose drynkyng of the water : and that not only in this time / bot as we suppose ofte fithes whan he went by the contre he ete in that manere / with oute the townes and the dwellynges of men / at somme ryuere or welle were he neuere so wery or trauailed in body : schewyng thereynne the grete loue that he had in pouerte and mekenes. He vsed not curious dytynge of dyuers metes / rosted and sothen / ne precieuse vesselle of filuer or pewtre / ne delicate wynes / whyte and rede / bot only the clene water of the welle or the ryuere / etynge brede there with as a pore man mekely vppon the erthe. Also in that he answered to his disciples firste whan thei beden hym goo to mete / and seide to hem thus : I haue mete to ete that ye knowe nougt : for my mete is that I do and worche the wille of hym that sent me. And so he abode the comynge of men of the citee to preche to hem. First we mowe see hou bely he was aboute goostly fedyng : firste fulfillynge in dede that longeth to the soule and goostly sustenance / though he hadde therto no grete nede : and so 3af he enfaumple to prechoures and curates forto doo.

¶ Ex-
emplum
pro predi-
catoribus
et curatis.

¶ N.

¶ Augus-
tinus super
Johannem.

¶ Myche more goostly fruyte is conteyned in this gospel / the whiche who so desireth to knowe more fully he schal fynde it in the book of seynt Austyne vppon the gospelle of John / where he maketh of the processe of this gospell a longe processe and clergial / ful of goostly fruyte. But for also moche as here is made mynde of the pouerte of oure lorde Jesu / as it is ofte bfore / and also of his abstynence : therfore of thise tweyne vertues / perfyztely tauzte vs by enfaumple bothe of hym self and his disciples / it schal folowe after more plenary in the nexte chapitre.

¶ Hou the disciples of Jesu plukken the eeres of corne and eten it for hunger on the sabbot day. ¶ *Cam. xxiiij^m.*

ON a sabbot day / as the disciples of oure lorde Jesu wenten with hym by the feeldes / where rype corn was growynge / they weren a hungred and plukken the eeres and frotten hem bytwixe her hondes and eten.

¶ And the pharisees / that euere aspyed oure lordes wordes and dedes forto take hym in defauzte azenst hir lawe / reproued herefore bothe him and his disciples / and seiden that it was vnleueful on the sabbot day. But oure lord excused hem : first by nede / that is out take in the lawe / as Daud and his men in nede eten the preeftes brede that was elles forbeden : and also by that resoun that the preeftes of the lawe on the sabbot day circumfidede and maden sacrifice / the whiche weren bodily werkes not so nedful as that they didden : and also his presence / that was lorde and auctour of the lawe / gaf hem leue. ¶ *Pro- cessus euangelii.*

¶ But gif we take here inwarde entente / with deuouzte compassioun of that nede of the disciples in the presence of her lorde all my3ti / we oweth resonably be stired to the loue of pouerte and bodily nede for his sake : for wonderfull it is to thynke that they that were chosen so specially to that hie degre of apostles and there thorugh made princes and domesmen of the worlde : schulde be putte in to so grete pouerte and nede forto ete the rawe corne for hunger / as they were vnresonable bestes / and namely in his precense / that was maker of all mete and drink at his wille and lorde of all the worlde / as thou3 he my3te not helpe hem at her nede. Bot the good lord / that didde all thing for oure sauacioun / he soffred this nede in hem for the beste / as he toke in hym self all the nede of mankynde with oute synne : and so thou3 he

hadde compassioun of hem in also moche as he loued hem tenderly / neuertheles it liked hym that nede in hem and the gode wille of hem therewith / that gladly suffred that nede for his loue : and so it plesed hym not only for her mede that he knewe moche therfore / but also for enfaumple of vs that schulde come after.

¶ Nota
tria.

¶ Primum.
De pau-
pertate
Christi
et aposto-
lorum.

¶ For here haue we specially that haue forsake the worlde for the loue of god enfaumple and sterynge to thre vertues namely that ben nedefulle to vs : that is to faye / pacience in bodily nede / perfite pouerte / and azenst gloteny vertuouse abstynence. And as to the firste / sithen the disciples of Jesu / that hadde laste and forsaken all that they hadde forto solwe hym / suffred patiently and gladly so grete nede of bodily hunger in his presence / whome thei feien myraculoufly fede othere men and helpe at her nede / myche more we oweth to be pacient in bodily nede whan it falleth that ben not so worthy ne so perfite lyouen god / but rathere hauen deserued for oure mysleuyng and vnkyndenesse azenst oure lord god myche more penaunce and disese than he wole suffre vs forto haue : and perauenture we comen neuere to so grete nede forto suffre for his sake.

¶ Secundum.
Perfecta
paupertas.

¶ And as to the secounde / that is perfite pouerte for goddes loue : we schulle vnderstonde that his pouerte passed in perfeccioun the hiȝest degre of wilful pouerte of othere withoute comparisoun : for othere mennis pouerte that haue forsaken for cristes loue alle riches and worschippes of the world is in reputacioun of men in also myche as it is holden vertuouse / as it is : bot his pouerte was in reprofe and despite of men in also myche as it was not knowen that he toke this pouerte priuely / bot as of nede : as it semed in the forseide processe of hym and his disciples whan they eten rawe corne for hunger

and he halp hem not / and in many othere places of the gospelle he schewed hym as pore and nedy. And for also myche as that pouerte that cometh of nede and not of wille is in despite and reprose / and all that knewen hym seien that he hadde neither house ne possessiouns / they had hym in the more contempte : for comounly suche nedful pore men ben despised of alle men and sette at nouȝt / bot neuertheles they mowe be ful honourable in his ȝyt / that thus ȝaf ensauple therof : wherefore it is full perilous forto despise eny pore men.

¶ Nota de perfectissima pauertate Christi.

¶ But ȝif we wole wite who is vertuously and perfiztly pore / we schulle vnderstonde that not only he that hath mad his professioun to pouerte / and that hath lasse all worldly riches as in auere with outeforth : bot he that there with hath that pouerte sette in his herte with ynneforth / so that he wil not ne loue ne desire any worldly goodes or possessiouns bot only that is nedeful to his leuyng. For ȝif a man be in pouerte and suffre nede with outeforth thorow lak of worldly goodes / and therwith he desire with deliberacioun in his herte with ynneforth more than hym nede / that man lyueth not in vertuouse pouerte / bot in wrecched nede with oute mede. For the luste and the wille with ynneforth with full assente therto suffiseth to the fulfillinge of synne and to the losse of mede : wherefore he that wole be perfiztly pore / he moſte loke that he neither haue nor desire more than is nedefulle to his leuyng. Of this vertuouse pouerte speketh feynt Bernarde : *Sermone quarto de aduentu : sermone quarto de natura domini : Cur ipse saluator / &c : et in epistola ad ducem Conradum / &c.*

¶ Nota.

¶ Nota conclusio nem.

¶ Bernardus.

¶ Furthermore touchynge the thridde vertue / that is abstinence : wherof ȝenst glottery we haue ensauple here in the disciples and also bfore in oure lorde Jesu. We schulle vnderstonde that glotterie is a vice ȝeyne the whiche it

¶ De discreta abstinencia et contra gulam.

¶ Ber-
nardus in
sermone ad
clericos
ca°. xiiij°.
Item
Bernardus
in sermone
co. xxxiiij°.
to.

¶ Nota
contra
plures
bestiales
et gulosos.

¶ N.

¶ Nota.

byhoueth vs while we lyuen in this flesche forto haue con-
tynuel bataille / as holy fadres that knewen the temptacioun
therof by long experience techen vs ⁊ and specially seynt
Bernard in dyuers places telleth hou we schulle flee glo-
tenye / and norishe the body only as hit nedeth to the hele
thereof ⁊ and more schulde we not seke or desire to the
body. Wherefore in all that we taken ouer / that is to seie
to fulfille the lust and the likynge that passeth the termes
of kynde and disposeth to deth bodily and goostly ⁊ and so
it falleth ofte that many men ben so moche ouercome with
the lust and the likynge of the flesche / that as vnrefonable
bestes thei putten the luste byfore the hele / takynge suche
metes and drynkes / the whiche thei knowe wele contrarie
to hir hele ⁊ and after the whiche they wyten wele that thei
schul fele grete passiouns and sekenesse : and so not only is
the body vndisposed to serue god and vertuous occupacioun /
bot also the soule defoyled that he may not see god with
clannesse of herte / as he made hym to.

¶ And sothely this is a foule vice and a perilouse / and
neuerthelesse myche peple is blynde and desceyued in this
poynt / bothe worldely and goostly / that excusen hem
falsely by the loue of the flesche and the steringe of the
lust that comounly escheweth that is moost hoolfome to the
kynde 3if it be not likynge to the sensualitie / and desireth
that is moost vnholfom 3if it be delicate and likynge therto :
wherefor among alle the spices of glotenye this semeth
most reprouable / in also moche as it is not onely contrarie
to the soule / bot also destroyeth and sleeth the body. And
so he that taketh mete or drynke wilfully knowynge that it
is contrarie to hym and vndisposynge to bodily hele may
drede of his dome and reproue in goddes sight / as of a man
fleere and / that is worse / fleere of hym self. Othere men
that ben ouercome by the sensualite and the temptacioun of

the fleſche forto take of mete or drynke that is holfome / thou; it be likynge / outhere in vntyme / or more in quantite than nedeth / or with grete luſt and gredynes / ben more excuſable for the comoun infirmyte of the firſte ſynne of Adam.

¶ But for alſo moche as this vice of gloteny in alle his ſpices is reprouable / therefore it is nedfull to vs forto ſchewe it to oure power / and gete and kepe the vertue of diſcrete abſtynence / as oure lorde Jeſu and his apoſtles and othere ſeyntes hauē bothe tauȝte vs and ȝeuen vs enſauple : kepynge the body and fedynge as it is nedefulle therto / after the kynde therof and the trauaille that longeth therto : in manere as a horſe oweth to be kept forto doo his journey / ſo that he faille not by defaute in to myche abſtynence on the tone ſide and that he be not rebelle to the ſpīrite and to prowde by pamperynge on the tother ſide / bot in a good mene of abſtinence that techeth the vertue of diſcrecioun.

¶ The whiche diſcrecioun / as ſeynt Bernard ſeith / is not only a vertu / bot alſo keper and leder of alle othere vertues : for ȝif that lakke / that ſemeth vertu is vice. As ſeint gregorie ſeith : Diſcreſſioun is moder and keper of alle vertues. This diſcrecioun touchinge abſtinence and fedynge of the body ſtant generally in this poynt / as ſeynt Auſtyn ſeith in his book of confeſſiouns / that a man take of mete and drynke to ſuſtenaunce of the body onely as he wolde take of medecyne forto hele his infirmyte. Wherefore riȝte as in takynge of medecyne man hath no reward to more or laſſe / or to the precioſite / or boſtousneſſe / or ſwetnes / or bitterneſſe / bot only as it is moſt conuenient and profitable to hele the foore or the ſikneſſe : ſo for alſo myche as hunger and thruſte ben enſirmytees of mankynde / thorū; the firſte ſinne of man / mete and drynke that ben as medecyne to

¶ De
abſtinencia
diſcreta.

¶ Diſ-
crecio.
¶ Bernar-
dus
cant. ſer.
xliij^o vel
xlix^o. Item
cant. xxiiij^o.

this infirmyte schulde be take only as for hele thereof / as feynt Austyn seith. Thus moche is spoken here specially of abstinence and glottery by occasioun of the hungre / and the symple fode there azenst of the disciples of Jesu / as it seide.

¶ Item nota. Bernardus de abstinentia in epistola ad fratres de monte dei quantum ad religiosos. Item in fermone iij^o de circumcissione domini. ¶ Cam. xxv^m.

¶ For also myche as here endeth the thridde parte of this book that stant in contemplacioun of cristes blessed lyf for the Wednesday / vpon the whiche day to oure ensaumple he bygan to fiste azenst glotenye / specially by his fastynge in deserte / as it is seide bifore : the whiche vice of glottery he graunte vs of his grace to eschewe in the vertu of discrete abstynence to kepe / that is bleffid with outen ende. Amen.

¶ Explicit contemplacio pro die mercurii et pars tercia : et incipit contemplacio pro die Jouis / que est pars quarta.

¶ Of the fedyng of the grete peple with brede multiplied / etc.

TWo tymes / as the gospell telleth / that oure lorde Jesu multiplied a fewe loues of brede and therwith fedde many thowsandes of men to the fulle. In the whiche processe takynge hede to the wordes and the dedes of oure lorde / as the gospell openly telleth / we mowe see to oure edificacioun goostly manye goode sterynges to loue him and thonke hym and worfchippe hym souereynly : and specially we mowe see in this processe that oure lorde Jesu was merciful / and curtais / and kynde / and discrete / and circumspecte.

¶ Jesus misericors.

¶ Firste that he was mercifulle schewen his wordes whan he seide thus : I haue pite and mercy vpon the peple. So that mercy stired hym and drowe hym to helpe hem and fede hem at her nede. For as dauid witnesfeth : All the erthe is ful of his mercy / etc.

¶ Also he schewed his grete curtesie and wonderful kyndenesse in the cause that he assigned after / seienge thus : For lo ! now thise thre days thei abiden and suffren and beren me fastynge / and thei haue not wherof to ete. As they he were bounden to hem for her benefice done to hym in that they abiden so with hym : and neuertheles in fothenesse it was for her owne gode and profite and not for his : but that is his fouereyn kyndenesse and curtesie and endeles goodnes that he hath likynge to dwelle with vs only for oure profite and sauacioun / thouȝ there be there thorȝ as to hym noon encrese of his goodnesse. Wherefore alle tho that solowen hym by good leuyng / and gladely heren his doctrine / and kepen his hestes / he loueth and haueth likynge to dwelle with hem goostly and failleth neuere to helpe hem at her nede.

¶ *Jesus curialis.*

¶ Furthermore oure lorde Jesu takynge hede that many of the peple were come to hym fro fer contrey / and seyng the perille of the puple in to myche fastinge by cause of the grete trauaille that they schulden haue in her goynge aȝen / seide thus : Ȝif I suffre hem goo home aȝeyne into her owne hous fastinge / thei schulde faile and perisshe in the way. Where he schewed that he was discrete and circumspecte / seyng bifore her nede and vnmyȝte : and therefore ordeynynge helpe and remedye bifore by her bodily sustenance that was nedefull to her trauaile that come after. And so in this speche and dede of Jesu is doctrine and ensaumple of discrecioun to prelates and hem that han cure of othere to take hede of hir infirmyte and of hir trauaille / and therafter ordeyne hem bodily sustenance couenable and sufficient / that they faille not by defaute in the wey of this bodily lyuyng in erthe.

¶ *Jesus discretus.*

¶ *N.*

¶ *Discretio prelatibus necessaria.*

¶ Also in the forseide processe we mowe vnderstonde ¶ *B.* goostly the gracious gouernaunce of oure lorde Jesu to vs

¶ Nota-
bile.

leuinge in this world eche day : for we haue not to eten bodily or goostly bot he ȝeue vs / and so ȝif he suffre vs fastynge / we schulle faille in the weie : for withoute hym we mowe not helpe oure felse in eny goostly nede. Wherefore we haue no mater of elacioun or veyne ioye of oure self what tyme that we felen any goostly comforte or profyte in goostly exercise : for it is nouȝt of vs / bot only of hym.

¶ And so ȝif we take good entente / we mowe see that they that ben trewe seruauntes of god and chofen of hym / the more perfite that they ben in leuinge / and the nerre god / and more excellent in his ȝiftes of grace / the more meke they ben and the more abiecte in her owne sight : for they knowen wele that they haue nouȝt of hem felse bot wrecchednesse and synne. For the nerre that a man cometh to god / the more clere sȝt he hath goostly : and so he seeth the more clerly the greet goodnesse and the mercy of god. Wherefore pride and veyn ioye / that comen of goostly blyndenesse / mowe not haue place and restynge in his foule / that is so lȝtened thoruȝ grace : for with outen dowte he that knewe wele god and fothely examyned hym self myȝte not be proude dedly.

¶ Also here is greet comforte to synful men of the grete mercy of oure lorde Jesu / ȝif they wole torne aȝen and come to hym by verray repentaunce what tyme they ben departed fro hym and gone into the ferre cuntrie of wickednesse : for as the gospels telleth / that he was specially stired to mercy of the peple for also moche as some of hem were comen to hym fro ferre contre / so with outen dowte wil he to euery synful man that wole come to hym goostly / as it is seide by his wey of departinge neuere so longe bifore. Amen.

¶ Of the fleynge of oure lorde Jesu whan the peple wolde haue made hym her kyng. ¶ Cam. xxvj^m.

After that oure lorde Jesu hadde fedde the peple to the fulle / as it is seide in the next processe bifore / thei seinge his myȝt in that myracle / and how he myȝte helpe hem at her nede / for here temperel profite they wolde haue made hym her kyng. But oure lorde Jesu knowynge this wille of hem / hem vnwetyng / fledde in to the hille so that they myȝte not fynde hym. And this was that hille / as some clerkes seyne / vpon the whiche he made that excellent fermoun that is spoke of bifore. And thus he fledde / for he wolde not haue temperel kyngdome and veyne worldes worschippe.

¶ But take we here good entente how and in what manere he fledde this worschippe effectuelly with oute feynynge. Firste / he badde his disciples take the schippe and goo into the water bifore hym / and than he allone went vppe in to the hille : so that ȝif the peple wolde seche hym amonge his disciples / they schulde not fynde hym. And so he skaped away fro hem that souȝten hym to worschippe / ȝeuyng enfaumple to vs forto flee temperel worschippe : for he fledde not that worschippe for hym self / bot for vs / knowynge what perile is to vs to coueite or desire temperel worschippe : for sothe that worschippe is one of the moſte perilous gnarre of the enemy to kacche and begile mannis soule / and one of the heuyeste byrthene that draweth down and ouercometh the soule dedely : whether it be worschippe or prelacie / or of temperel lordſchippe / or of grete kunnyng. For ſkarfely is there any man that hath delite in worschippe / bot that he is outhere in grete perile of fallyng / or elles fully falle down in to the pitte of dedly fynne / as we mowe see by many refouns : firſte / for also myche as he that hath grete delite in worſchippe

¶ Nota-
bile.

¶ Nota
contra
vanos
honores.
Pericula
multa.

¶ Primum
periculum.

¶ Secun-
dum.

¶ Ter-
cium.

¶ Quar-
tum.

¶ Quin-
tum.

fchippe is befey alle tymes in his mynde how he may kepen his worfchippe and make it more ⁊ and fo as feynt gregorie feith : In alfo myche as a man hath fette his likynge in thing that longeth to the worlde or the flefche here bynethe⁊ forthe / in fo myche is he departed fro the goftly likynge and loue of god and heuenly thinges aboueforthe. Alfo he that loueth worfchippes is befey to procure and geten hym frendes that mowe kepe hym in his worfchippe and alfo further hym to gretter worfchippe ; wherfore often fithes falle dyuers caufes in the whiche he offendeth god and his owne confcience forto plefe fuche frendes : and in the fame manere he maketh hem to doo for hym. Alfo comounly he hath indignacioun of othere that ben in worfchippe and bakbiteth hem to make hym felf more worfchipfull and more worthy ⁊ and fo he falleth in to hate and envie of his brothere. Alfo he halte hym felf in his owne fight / and alfo defireth to be halde in othere mennis fite / worthy and worfchipfull ⁊ and fo he falleth in to the foule vice of elacioun and pryde and veynglorie : but therefore as the apofte feith : He that halt hym felf as ouzte worth / whanne in fotheneffe he is noght / he difceyueth foule hym felf / etc. And therefore feith oure lord to his difciples in the gofpell : Whan ⁊e haue done alle thinges that ben beden to ⁊ow / feith ⁊e fothely with herte : We ben vnworthy and veyne feruauntes. But this may not he feie that holdeth hym felf worthy and worfchipful. Further⁊ more at the lafte whan this likynge of worfchippe is roted in man / he is fo hungry and gredy after worfchippes that he may not be filled / bot euery daye procureth newe worfchippes and gretter / and the moo that he geteth the moo he coueiteth and defireth ⁊ for he halte algate hym felf more worthy and more worfchipfull than he was byfore / bothe in his owne fite and in other mennis fite : and fo he

falleth in to the depe couetife / that is the foulest vice and roote and cause of many other vices.

¶ Of this veyne delite in worschippes and of the perile thereof seynt Bernard speketh to men specially in this manere: Alle we ben noble and worthy creatures and of a grete manere wille: wherfore kyndely we desiren hiȝeneſſe: bot woo to vs ȝif we wole ſolewe hym that wolde ſette his fete in the hille of lordſchippe and hiȝe myȝte and be like to god in worschippe / that was lucifer / that thus ſteȝe vp by proude wille in to this hille of hiȝeneſſe: firſte a glorious aungel / bot ſodeynly fel down therefro made a foule ſende of helle. Alſo taketh hede forthermore that he / that foule fend / after his falle coueitynge by his wicked envious wille to caſte man down fro his bliſſe / he dorſte not tempte him ſorto ſteȝe vp to that hille of lordſchippe and grete myȝte that hym ſelf ſo ſodeynly fel down fro: but as a falſe trecchour he ſchewed hym another hille like therto / that is to ſaye the hille of grete kunnyng / and counſeilled hym falſely to ſtie vp in to this hille by proude deſire of worschippe whan he ſeide to hym in this manere: Ȝe ſchulle be as goddes thorugh grete kunnyng / knowyng bothe good and ille. And for alſo myche as man ȝaf his aſſent to his ſuggeſtioun therfore he felle down as he didde.

¶ Bernardus ſer.
quarto de
aſcencione.

¶ And ſo we mowe ſee that couetife of grete lordſchippe and hiȝe myȝt priued the aungel of bliſſe: and deſire of grete kunnyng deſpoyled man of the ioye of endeles lyf: and of bothe meſchiefs was grounde and cauſe delite and deſire of veyne worschippe. Ȝif we drede the fal of the aungell and of man we moſte flee in wille fro bothe theſe hilles of hiȝe lordſchippe and grete kunnyng / and go vp with oure lorde Jeſu in to the hille of contemplacioun and deuocioun by mekenes / forſakyng the worlde and the wille to worschippe of the comoun peple as he didde.

¶ Notabile
secundum.

¶ But in this fleyng fro the peple and goynge of hym allone in to the hille / as it is seide byfore in the proceffe of the gospelle / take we hede to oure edificacioun how he lafte his disciples and made hem azenst her wille to take the schippe and goo in to the see withoute him : for they wole not her thanks haue ben departed fro hym / and in that was here desire good forto dwelle euere with her lorde. Neuertheles he ordeyned othere weies / seyng what was best for hem. And so then they mekely didden as he bad and weren obeisaunt to hym / thouȝ it so were that it were neuere so greuous and harde to hem.

¶ Nota
qualiter
Jesu spi-
ritualiter
recedit ab
anima et
redit ad
eam.

¶ Thus it fareth comounly with goostly lyueres by special felyng of the presence of Jesu and of his absence in her soule : they wolde not that he schulde euere goo fro hem as by special goostly comfort in any tyme : but he doth othere weies / for he gooth and cometh as it is his wille and for her beste. Bot what schal suche a deuoute soule doo whan sche feleth her goostly spouse Jesu so with drawen touchyng his special conforte ? Sothely sche byhoueth befily and ofte clepe hym azen in to continuel desire and deuoute prayer : and in the mene tyme paciently suffre the absence of her spouse / and by ensauple of the disciples of Jesu / that thorȝ meke obedience at his biddynge wenten in to the schippe and token the water in his absence / suffre the wawes and tempestes of temptacioun and aduersite / and paciently abide til he wil of his grace come in to that soule and make reste and pees / as it schal folowe after in the proceffe next to come. Of this mater seynt Bernarde in dyuerse places maketh faire proceffe and deuouȝte / the whiche for also myche as it longeth and is pertynent specially to goostly folk / and also as I hope is writen sufficiently in dyuerse tretees of contemplacioun : and we passen ouer here / as we done in many othere places /

¶ Ber-
nardus
super cant.
ser. xxxij.
Item
lxxiiij. et
xviij.

fuche auctorites of him leste this proceffe of cristes bliffed
lyf schulde be tediousse to comune peple and fymple foules
to the whiche it is specially written. Amen.

¶ Of the prayer of oure lorde Jesu in the hille : and how after he came to his disciples vppon the water goinge. ¶ *Ca^m. xxvij^m.*

After the disciples of oure lorde Jesu were gone in to the schippe and the water / as he bad hem / and as it is seide bifore / he went vp into the hille allone / and there was he occupied in prayere into the ferthe part of the nyzt : soo that thre partes of the nyzt that were passed he hadde contynued in prayere. And thus we reden that often sithes he 3af him to prayere. Wherfore take we here good entente in what manere he prayeth / and how that he loweth hym in his manhede / and meketh hym to his fader of heuen : he cheseth solitarie places and goth to hem allone to praye / and doth his tendre body to penaunce / and waketh longe wakynges. He prayeth as the trewe herde for his schepe : for he prayeth not for hym self / but for vs as oure aduocate and mediatour bytwixe the fader and vs : and also he prayeth to enfaumple of vs that we schulde ofte sithes praye and specially loue prayer. For ofte sithes he bad his disciples and tauzte hem forto praye / and so that he bad hem by worde he schewed in self dede : he tauzte hem and seide : It byhoueth and is nedefulle euere to praye and nozt faile leuynges therof / schewing that contynuyng and ofte askyng in prayer geteth at the laste with outen faile that thing that is asked. And hereof he tolde enfaumple of the domesman / that at the laste thoruz longe crienge and askyng of the wydowe dide her ryzt / as the gospelle of luke telleth. Also to stire hem forto praye besily / and triste forto gete that thei asken / he tolde another enfaumple

¶ *Nota-
bile de
oratione.*

¶ *Nota
quare
Jesús orat.*

¶ *Lucas
xvii^o.*

of a frende that at the laſte thoru; myche askynge lente to his frende the brede that hym neded / as the ſame goſpelle telleth in proceſſe concludynge and ſeinge thus : Asketh / and it ſchal be ȝouen to ȝow.

¶ Lucas
xj^o.

¶ And alle this he ſeide to teche vs the vertue of good prayere : the whiche may not be eſtymede / for the vertu therof is ſo myȝty and ſo grete that it geteth all goodneſſe and putteth away all manere of wickedneſſe. Wherefore ȝif thou wilt patiently ſuffre aduerſitees and myȝtily ouercome temptaciouns and diſeſes / be thou a man of prayer. Alſo ȝif thou wilt knowe the fleiȝtes of the deuēl and be not begiled with his falſe ſuggeſtiouns / be a man of prayer. Alſo ȝif thou wilt take the ſtreiȝt wey to heuene by trauaile and penaunce of fleſche and therwith gladly contynue in goddis ſeruiſe / be a man of prayer. Alſo ȝif thou wilt putte away veyne thouȝtis and ſede thi ſoule with holy thoȝtis and goſtly meditaciouns and deuociouns / be a man of prayer. Alſo ȝif thou wilt ſtable thy herte in good purpoſe to goddis wille / putting away vices and planting vertues / be a man of prayer : for thoru; prayer is gotten the ȝiſte of the holi goſte / that techith the ſoule all thing that is nedeful therto. Alſo ȝif thou wilt come to heuen by contemplacioun / and ſele the goſtly ſwetneſſe that is ſeled of fewe choſen ſoules / and knowe the grete gracious ȝiſtes of oure lorde god that mowe be ſeled bot not ſpoken / be a man of prayer : for by the exerciſe of prayer ſpecially a man cometh to contemplacioun and the ſelynge of heuēly thinges. Here mowe we ſee of hou grete goſtly myȝte and vertue is deuouȝte prayer : and to confirmacioun here of and of alle tho thinges that ben ſeide byfore / that holy writt and doctoures ſeinge fully prouen. Ferthermore we haue a ſpecial profe in that we ſeen euery day by experience dyuerſe perſones / ſymple and vnlettred / by

¶ Nota-
bile.
Virtus
orationis
multiplex.
¶ Homo
orationis.

¶ Nota
de per-
fectione.

¶ Nota
de ſim-
plicibus.

the vertue of prayere gete and haue alle the thinges that ben feide bifore and many mo gretter 3iftes of grace. Wherefore myche ou3ten alle criften folk be ftired to the exercife of prayere / bot principally thei that ben religious / whos manere of lyuyng is ordeyned more fpecially herto. Of this vertue of prayere / and hou oure lord god 3eueth to hem that deuou3tly asken hym in prayere that thing that thei asken in manere as it is mooft fpedeful to hem / feynt Bernarde by deuoute proceffe telleth in dyuers places : the whiche proceffe paffing ouer torne we to oure lorde Jefu and his difciples and the forfeide proceffe of hem.

¶ What tyme that oure lord Jefu was allone prayeng in the hille / as it is feide / his difciples weren in the fee in grete difefe : for alfo moche as the wynde was agenft hem and the fchippe in poynt of periffhyng thoru3 the grete wawes and the grete tempefte that was rifen in that tyme. And fo we mowe fee 3if we take good hede by deuoute compaffioun in what mefchief and tribulacioun they weren at that tyme / bothe for the grete tempefte that was rifen vppon hem / and alfo for the ny3tes tyme / and principally for thei lakkeden her lordes prefence that was all her refute in her nede. But he / that gode lorde that knewe what was befte for hem and that fuffred this difefe of hem for the tyme / whan he fawh tyme alfo fente hem comforte and helpe : and fo at the ferthe wakyng of the ny3t he came doun fro the hille / goynge vppon the fee and comynge towarde hem. Now beholde we here ynwardely how that bliffed lorde / after his grete trauaille of longe wakyng and prayeng / cometh downe allone in the ny3t tyme fro that trauaillous hille / and parauntre ftonye and barefote. And fo goth he faddely vppon the water as it were on the erthe / for that creatoure knewe her maker and was obeifaunt to hym at his wille. And what tyme

¶ Ber-
nardus
super cant.
fer. xj^o
et lxxxvj^o.
Item in
principio
xl^o fer. v^o.
¶ Procefsus.

he came nyh the schippe / the disciples supposing that he had ben a fantasme criden for drede : and than he / benigne lorde / hauynge compassioun of hem and willynge that thei schulde no lenger be destourbeled and trauailed / fikered hem of his presence and seide : I am he that 3e desiren / beeth not adred. And than petre / that was more feruent than othere / triftynge of his myȝt / at his biddyng bygan to goo towarde hym vpon the water : bot anone as a grete wynde blewe he failled in byleue and drede / and so bygan to drenche : bot the gode lorde with his riȝt honde toke hym vp and kepte hym fro periffhinge / and than went in to the schippe with hym. And anone all the tempeste cessed and all was in pees and grete tranquillite : and so the disciples / with grete reuerence and ioye resceyuynge her lorde / weren putte in grete reste and soue reynly confortd by his bleffid presence. This is the processe of that gospelle schortely.

¶ Nota-
bile.

¶ De tri-
bulacione
electorum.

¶ Com-
moda tri-
bulacio.

¶ In this processe touchynge the disciples we haue goostly doctrine and ensauple of pacience in tribulacioun and of the profit therof / as we hadde bifore touchinge hym self of the vertue of prayer / as it is seide. Wherfore we schulle vnderstonde that as it felle with the disciples bodily / so it falleth with vs all day goostly. Oure lorde Jesu suffreth hem that ben chosn of hym forto be difesd and haue grete tribulacioun in this world / bothe in body and in soule : for als holy writt witnesseth : He beteth euery child that he resceyueth to his grace : and as the apostle poule seith : Alle tho that ben with oute discipline ben not kynde children / bot of avoutrie. And it is spedefulle to vs so to be beten and to suffre tribulacioun and difese in this worlde for many causes : for thereby we ben tauȝt forto knowe oure self and oure owne wrecchednesse : also there thorow we profiten goostly and geten

vertues/ and whan they be gotten there thoru³ kepe hem the better : and ferthermore / that is moſte of alle / there thoru³ we triſtely hopen and abiden the euerelaſtynge mede in the bliſſe of heuene : wherfore we ſchul not be diſcomforted by hem or inpacient in hem / bot rather coueite hem and loue hem. Bot for alſo myche as the profite of tribulaciouns / thou³ it be myche worthe and of grete vertue and myche mede / neuertheles many men thenken hem ful harde and grucchen a³ens hem as inportable bycauſe that they knowen not and fene not the vertue of hem. Neuertheles many holy doctoures tellen and techen vs the grete profi³te of hem in many places to comferte vs gladly forto taken hem and paciently ſo bere hem : and ſpecially amonge othere ſeynt Bernard in dyuerſe tretys. Wherfore haue we no wonder thou³ oure lord Jeſu ſuffred his diſciples / the whiche he loued ſo ſpecially / to be turbled with tempeſtes / as it is ſeide / and ſuffre tribulaciouns : for he knewe her goſtely profite thereby : for ofte we rede that her ſchippe was in peril by tempeſtes and contrarie wyndes / but it was neuere drowned ne fully periffhed : and no more ſchulle we what tribulacioun ſo euere come to vs 3if we ſuffre paciently and triſte fully in the helpe of oure lorde Jeſu / that wole not faille vs at oure nede. Amen.

¶ Bernardus
ſuper
Pſalmum
c^o. xvj^o
Qui
habitat.
Cum ipſo
ſum in
tribula-
cione.
Item cant.
xiiij^o et
xxv^o et
lxxxv^o, et
in ſermone
de paſſione.

¶ How the phariſees and othere token occaſioun of ſclaundre of the wordes and the dedes of Jeſu.

¶ Cam.
xxviiij^m.

WE ſchulle haue no wonder thou³ ſomme men taken occaſioun of ſclaundre of oure wordes and dedes / be they neuere ſo gode and trewe : for ſo it byfel of oure lorde Jeſu ofte ſithes : and 3it my³te not he erre in worde or dede. Wherfore byfelle on a tyme that the phariſees aſkeden him : Why that his diſciples waſched not her hondes whan thei went

¶ De ſcan-
dalo Ber-
nardus
c^o. 31^o.

to mete? And in that thei kepte not her custome after the techynge of her elder. Bot oure lorde / feynge that thei charged more the waschyng with outforth and bodily clannes than vertues with ynneforth and goftely clannesse / answered harde a3eyne / reprouynge hem / that thei breken the hestes of god for her tradiciouns and bodily obseruaunces : declarynge after / that vices that comen oute of the herte defoillen more a man than doth the bodily mete taken vnwasched. Wherefore they were gretely sclaundred and stired a3enst hym : bot he toke none hede thereof / for they were blynde in soule thoru3 malice.

¶ Ber-
nardus
co. 26^o.

¶ Also ofte sithes oure lorde Jesu wrou3te myracles vppon the fabbot dayes / that weren goddes haly dayes to the Jewes as ben the sondayes now to cristen men : and that he didde to confusioun and reproue of the Jewes that kepten strei3tly the lawe in bodily obseruaunces and not in goostly vnderstondynge / as his wille was : for he bad not the haly day forto leue therynne good worchyng and dedes of charite / bot forto cese and absteyne fro synne and bodily werkes. Wherefore they weren greetly sclaundred / that is to saie token occasioun of sclaundre a3enst hym / and conspired into his dethe and seiden : That that man was not on goddes halue that kepte no3t the Sabbott daye. But oure lorde lasste not therfore to worche myracles and doo dedes of charite in tho dayes : bot meche more dide hem forto destroye the Jewes errour forseide.

¶ Ber-
nardus
co. 31^o.

¶ Another tyme also whan he tau3te in the synagoge goftly lore / and feide that he was the brede of lyf that came fro heuene / and how it byhoued to eten his flesche and drinken his blode who so schulde be sauf and haue euerlastynge lyf : they vnderstondynge his wordes fleschely and not goostely gruccheden a3enst hym and token occasioun of grete sclaundre. And many of his disciples thoru3

that mysvndirftondynghe fleſchely forfoken hym / bot petre in the name of the xij apoſtles answered that they wolde not leuen hym ⁊ for he hadde the wordes of euerelaſtynghe lyf: and ſo that was ſclaundre to the badde was vertues to the gode.

¶ In the forfeide wordes and dedes of oure lord Jeſu we haue enſauple that we ſchulle not lette to do gode werkes for occaſioun of ſclaundre vnſkilfully taken of othere / or for enuy and yuel wille of hem / and ſpecially of that dede that is neceſſarie to ſoule hele we ſchulle not ceſe for eny ſclaundre. Wherefore ſeynt gregorye ſeith / that a man ſchal rather ſuffre ſclaundre forto ariſe than he ſchal leue the trewth / that is to ſeie in thre maneres after the comoun ſentence of doctoures: firſt / of the trewth of good lyf man ſchal not ceſſe for ſclaundre / that is to ſaie he ſchal not doo dedely ſynne for puttyng away of eny ſclaundre ⁊ alſo / a doctour or a prechour ſchal not teche or preche falſe for eny ſclaundre / bot in caſe he may holde his pees of a certeyne trewth / as what tyme he knoweth that the hereres ben obſtynate in errour and ſchulle be the worſe if that trewth were ſeide: the thridde is trewth of riȝt wiſneſſe that ſchal not be laſte for ſclaundre / that is to ſay a domeſman ſchal not ȝeue falſe dome / ne a wittenefſe bere falſe recorde for any ſclaundre. Bot of othere certeyne dedes that now be laſte with outen perile of ſoule a man ſchal otherwhile ceſe / thouȝ they ben goode in hem ſelfe / forto putte away occaſioun of ſclaundre ⁊ as the apoſtle poule ſeith: That he wolde rather neuere ete fleſche than he wolde there thorȝ ȝeue occaſioun of ſclaundre to his brother.

¶ Alſo in the forfeide proceſſe of oure lorde Jeſu we ben tauȝte forto charge more the clanneſſe of ſoule / and that diſpoſith to vertues / than bodily clanneſſe and honeſte with

¶ Nota-
bile de
ſcandalo.

¶ Gre-
gorius.

¶ Prima
veritas vite.

¶ Secunda
veritas
doctrine.

¶ Tertia
veritas
iuſtitiae.

¶ N.

outeforth / that is no vertu ynne. Neuerthelesse honeste and bodily clenness is good so that it dispoſe not to veyne glorie / or curiosite / or leccherie / or othere synnes : and ſo ben good coſtomes that ben grounded vppon reſoun forto ben kepte : bot the biddinges of god and the ordynaunces of ſouereynes in holy chirche ben myche more forto charge. Wherefore in this poynt erren many criſten men / and ſpecially religious / that chargen more bodily obſeruaunces and cuſtomes / thouȝ they diſpoſe to none vertue and ofte ben aȝenſt reſoun / than thei done the biddinges of god and the doctrine of holy fadres touchinge charite / mekenesse / pacience / deuocioun in prayere / deſcrete abſtinence and othere vertues : wherefore they mowe drede the reprove of oure lorde Jeſu priuely / that he reproved the phariſees openly / as it is ſeide bifore.

¶ Cam.
xxix^m.

¶ Of the ſpecial rewarde of oure lorde Jeſu byhoten to alle thoo that forſaken the worlde for his loue.

WHat tyme oure lorde Jeſu / by occaſioun of the riche man that wolde not leue his temperel goodes for perfeccioun / ſeide : That it was harde to a riche man to entre into the kyngdome of heuene : the apoſtle petre in the name of alle his felawes / the xij apoſtles / aſked of hym what rewarde thei ſchulde haue that hadden forſake and laſte alle worldely thinges for his ſake. And than oure lorde answered / not onely byhetyng to hem a ſouereyn mede in the bliſſe of heuen / bot alſo to alle othere that forſaken fader and moder and othere kynne and temperel goodes of his loue the hundred folde in this worlde and after lyf euerlaſtyng in an other world to come. Wherefore alle thoo that hauen taken hem to gooftly leuyng and fully forſaken the worlde hauen mater of greet gooftly ioye and ſpecial

¶ B. N.
¶ Pro-
ceſſus.

¶ De
centuplo
promiſſo.

comforte in this byheste of Jesu / not only for the euere-
 lastyng lyf in heuene / that thei tristily hopen to haue by
 his gracious byheste / bot also for that hundred folde
 rewarde that they schulle fele in this bodily lyf 3if thei
 trewely loue Jesu and fully forsaken the worlde : that is
 neither gold ne siluer / ne deynte metes / ne precious
 clothes / bot goostly richesse of vertues and comforte of the
 holy goost : the whiche he all onely knoweth that by expe-
 rience feleth it in hym self / and that is amonge othere clene
 conscience and reste in foule / loue of pouerte / chasteite /
 pacience / and othere vertues. And what tyme that oure
 goostly spouse Jesu wole and to whom / the sensible presence
 of hym felte / bothe in body and foule / that passeth not
 only an hundred folde bot also a thowsande folde alle the
 fleschely likyng of erthe. This special 3ifte of Jesu is
 knowen of goostly folk biforeseide / bot it is hidde to
 fleschely folk that haue sette her herte in comforte in this
 world : as the prophete Dauid / felyng this 3ifte / speketh
 to god in this manere : Lorde / hou grete is the multitude
 of thy swetnesse that thou hast hidde to hem that dreden
 the. Of this matere seynt Bernarde maketh a deuoute
 processe in a tretys of hym that is cleped *De colloquio*
Symonis et Iesus / spekyng more plenerly of this goostly
 mede : of the whiche Jesu graunte vs parte. Amen.

¶ Nota
speciale
donum
gracie.

¶ Quam
magna
multitudo
dulcedinis
tue domine.

¶ Ber-
nardus.

¶ Of the transfiguracioun of oure lord Jesu in the hille. ¶ Ca^m.
 xxx^m.
O Wre lorde Jesu criste willyng to conferme
 and strengthe his disciples in that trewe byleue
 that he was bothe god and man / he schewed
 hem that he was verray man by that he suffred
 after the kynde and comoun infirmyte of man : and also
 that he was god by the myracles that he wro3te abouen
 the comune kynde and my3t of man : and therwith also

¶ Nota
totum.

¶ Math.
xvj^o.
Mar. xiii^o.
Luc. ix^o.

he enfourmed hem and tolde hem bifore that he schulde fuffre peynefully the harde deth as man and after arife vp gloriously to lyfe as god. And to this ende what tyme that / as the gofpell of Matheu and Marke and Luke telleth / he had tolde his difciples that he schulde fuffre many reproues and despites in Jerufalem / and at the lafte be flayn and dede / and after that he schulde rife fro deth to lyue the thridde day : than ferthermore he concluded and feide that there were fome of hem that there ftoden at that tyme the whiche schulde not taſte bodily deth til thei feien mannis fone / that was hym ſelf / comynge in his kyngdome / that is to ſeie apperynge in a wonderful and ioyeful cleerneſſe of this manhode longinge to his kyngdome.

¶ And than forto fulfille this byhefte / aboute the viij day after he toke with hym peter and James and John vppe into an hiȝe hille that was / as clerkes ſeyn / cleped Thabor : and there he was tranſfigured in her ſiȝte / that is to ſeie torned oute of the lowe likneſſe of ſeruaunt in to the hiȝe and gloriouſe liknes of his kyngdome : for his face ſchone as the ſonne and his clothes were alſo whyte as the ſnowe : and therwith there appereden Moyſes and helie ſpekynge with him of his paſſioun that he ſchulde fuffre in Jeruſalem. In the whiche blifful ſiȝt the diſciples rauifched / and ſpecially Petir / forȝetynge all erthely thing coueyted and deſired forto haue dwelled ſtille there in that bliffeful place / and ſeide : Lorde / it is good that we abide and dwelle here : and therfore / ȝif thou wilt / make we here thre tabernacles : one to thee / one to Moyſes / and one to helye. Bot he wiſte not what he ſeide : neither in that he wolde haue dwelled with Jeſu in bliſſe bifore that he ſuffred with hym the paſſioun of the deth / as he hadde tolde hem byfore that he ſchulde doo / nor that he wolde haue ſeuered hem thre that were alle one as in gooftly felynge / the lawe / the pro

phetes / and Jesu : and therefore forto conferme hym / that is forto feie petre and his felawes / in trewe byleue of Jesu that he was goddes sone and that thei schulde here and folowe hym in all thing / therwith a bryzte clowde ouerschadewede hem / and out of the clowde came a voise fro the fader of heuene seienge : This is my byloued sone in whom me liketh wele / and therefore hereth 3e hym. That is to feie in alle that he techeth / for he is verray soothfastnesse withouten lesyng: and therwith foloweth hym in that he scheweth / for he is the ri3t wey withouten erryng: whom 3e haue herde bothe in the lawe / that is vnderstonde in Moyfes / and in the prophetes / that ben vnderstonde in helye. And than whan the disciples hadde herde this heuently voys byforeseide of the fader / they felle down to the erthe on her faces with grete drede : for the infirmyte of man my3te not bere that heuently voyce aboue kynde. And than oure lorde Jesu benignely lifte hem vppe / and badde hem not drede. And therwith they lifynge vp hir eizen and lokyng aboute hem seyng no moo bot all onely Jesu. And as they wenten down the hille he bad hem telle no man that they hadde seien til he / mannis sone / were risen fro deth to lyue.

¶ This is the proceffe of the gospels / in the whiche whofo hath grace of goostly vnderstondyng and swetnesse may see many good notabilitees stirenge to lowyng and despisyng of man hym self and to feruent deuocioun and loue of god / and specially he that hath felyng abouen kynde / 3euen by special grace / may taste and haue myche goostly comforte : that he graunte vs parte of / Jesu criste. Amen.

¶ Cam.
xxxj^a.

¶ Of the feke man heled at the water in Jerufalem
cleped *probatica piscina*.

¶ B.

T Here was in the citee of Jerufalem / in the
manere of a ponde / a standynge water closed
about with fyue dores ⁊ in the whiche water
the schepe were waschen that were offred in to

¶ Pro-
cessus.

sacrifice ⁊ in the whiche water also / after the opinioun of
some clerkes / lay the tre of the holy crosse: where it
byfel as by wey of myracle that ones in the 3ere that water
was gretly stered and meved of the aungel of god. And
than what feke man myzte firste entre in to the water he
was heled of his infirmyte: wherfore many feke men
dwelleden contynuelly by that water / abydynge the meu-
ynge therof by the aungel ⁊ among the whiche there
was one liggyng in his bedde on the palesye xxxviij 3ere.
The whiche man oure lord Jesu heled on the fabbot day /
and badde hym bere away his bedde and goo / as the
processe of the gospelle telleth more plenerly.

¶ Nota
bene.

¶ Primum.

¶ In the whiche processe we mowe note specially thre
things to oure edificacioun: firste / in that oure lorde
Jesu askede the feke man whether he wolde be made
hole ⁊ we mowe vnderstonde that oure lord god wole not
3eue vs grace and goostly hele bot we willen and desire it.
Wherfore tho synful men that desire not and wole not
assente to goddes wille of her goostly hele and her sau-
cioun ben dampnable with outen excusacioun ⁊ for as seynt
Austyne seith: He that made the with oute the / wil not
iustifie the with outen the. The secounde notabilite is that
it byhoueth vs to be war and besy after we be delyuered
and clenfed of synne that we falle not wilfully a3eyne
therto / lest that oure vnkyndeneffe in that partie worthily
be punysched more harde of oure lord Jesu. Wherfore

¶ Secun-
dum.

he seide to that seke man that he hadde heled : Go and wille thou synne no more / lest worfe bifalle to the. For ofte fithes it falleth that for goostly infirmyte / that is to seie synne / cometh bodily infirmyte : and so thorugh delyuerynge and affoillynge of synne ofte tymes the body is heled of bodily likenesse. The thridde thing notable is that wicked men gladdely supposen vertuose dedes of othere men into the worfe partie / and so they lesen here mede : comounly as goode men on the tother side supposen all thinge in to the bettre parte in encrese of her mede. Thus the Jewes / full of envie / whan thei seien that seke man made hole myraculosity of oure lorde Jesu / and berynge away his bedde on the sabbot day at his biddinge / they asked hym : Who bad hym bere his bedde ? bot they asked not who made him hole. And so thei token that parte that hem thoughe was reprouable : bot thei laste that parte that was commendable. And thus comounly thei didden in alle the myracles of oure lorde Jesu. In the same manere worldely men and fleschely tornen into the worfe parte that good men and goostly tornen into the beste parte : for they that ben in charite and dreden good / lyuynge rihtwisly / aretten alle thing for the beste and to goddis worschippe / whether it be prosperite or aduersite / knowynge that all thing is done rihtwisly by goddes wille or his sufferaunce : and so in all thinge spirituel men wynnyn and geten mede : 3e / so ferforth that of her owne synnes and othere mennis / and of the deueles werkes / thei profiten and wynnen goostly / as seint Bernard scheweth in dyuerse places. Who so hadde this grace perfite to suppose and arette alle thinges that bifelle in to the better parte / he schulde mowe suffre tribulaciouns and temptaciouns withouten grete difese : and by longe exercise come to the grete reste of soule that ful selden or

¶ Ter-
cium.

¶ Ber-
nardus
cant. vo.
xiiij. liij.

¶ Non
contristabit
iustum
quidquid ei
acciderit.

¶ Nota de
angelis.

neuere schulde he be destourbled with eny thing ⁊ bot it schulde be verified in hym that the wise man feithe: Whatsoeuer bifalle to the ríztwis man / it schal not make hym fory. *In capitulo de Cananea 30º.*

¶ Ferthermore in the forseide proceffe in the special mynde of the aungel / we schulle vnderstande that goddes aungeles ben as mynystrs and menes bytwixe god and deuoute soules / as seint Bernard feithe. Wherefore we oweth to worschippe hem and honoure hem and thonke hem ⁊ and for also moche as thei ben contynuelly present with vs we schulde eschewe to thenke / or speke / or doo / that myȝte offende hem ⁊ for thei ben oure keperes / ordeyned of god and besy aboute vs / coueitynge algate oure goftly profite. Of this mater speketh seint Bernarde *super Psalmum Qui habitat / sermone xº / ibi angelis suis mandauit de te. Item super cant. sermone lxxº.*

¶ Cam.
xxxijª.

¶ How oure lorde Jesu kaste oute of the temple the biggeres and the felleres aȝenst goddes lawe.

TWo tymes / as the gospels maketh mynde / oure lorde Jesu cast out of the temple the biggeres and the felleres there inne / and that with a fcouge made of cordes: the whiche dede among alle the myracles that he wrouȝte semeth wonderfuller: for what tyme that he wrouȝt othere myracles / in the whiche he schewed the souereyne myȝt of his godhede / the pharisees and scribes and othere of the Jewes despised hym and reproued hym ⁊ but at this tyme whan they were in grete multitude gedered in the temple / and in here grete solempnyte / they hadde no power to withstonde him al one: and the cause was for the goftly fire of his ȝele brennyng withynne forth for the vnworschippyng of his fader / specially in that place where he owed most to

be worfchipped / schewed hym so dredful in his face with outeforthe that they were wonderfully adred and difcomfited / and hadde none power to withftonde hym.

¶ This proceffe after the expoficioun of feynt gregorye and othere doctoures is ful dredful to alle cristen men / but namely to prelates and curates and othere men of holy chirche / and fpecially we religious that ben sette in goddes temple forto ferue hym contynuelly in deuoute prayere and othere gooftly exercifes. 3if we 3eue vs to couetife and vanytees / and medle vs ouer nede with worldely occupaciouns and chafferynges / as thei didden / we mowe skilfully drede the indignacioun of Jefu and his caftyng oute fro grace in this lyf and after departyng fro his bliffe euerlaftyng. Wherefore thou that wilt not drede the indignacioun of Jefu / loke that in no manere thou putte the wilfully nor medle the to thy power with worldely occupacioun. But for this mater is fully and plenteuoufly treted in the expoficioun of this gofpell in many places / therfore we paffen ouer thus fchortly at this tyme.

¶ Post ifta duo capitula prefcripta fequitur in Bonauentura capitulum xxxvij^m / fcilicet quando difcipuli vellebant fpicas etc / quod capitulum fupra translatum eft capitulo xxiiij^o in parte tercia / vnde et post ifta fequitur capitulum de minifterio Marthe et Marie.

¶ Cam.
xxxiiij^m.

¶ Of the refceyuyng of oure lorde Jefu by the tweyne fiftres Martha and Marie: and of the two manere of lyuyng / that ben actyf and contemplatyf / in holy chirche.

BYfelle vppon a tyme that oure lorde Jefu went with his difciples in to Bethanye / that was cleped the caftel of marthe and marye / and come into the hous of hem: and they / that loueden hym with alle her hertes / weren glad and ioyful of his comyng. And Martha / the elder fifter / that hadde the cure of the houfeholde anone befied hir and went fafte aboute to ordeyne for the mete couenable to hym and his difciples: bot hir fiftre Marie / forzetyng alle bodily metes / and defireng fouereynly to be fedde goftely of oure lorde Jefu / fette hir down on the grounde at his feete and caftyng her eizen and hir herte and her eres into hym onely / with more ioye and likyng than may be fpoken / was fedde gooftly and comforted in the bliffed wordes of oure lorde Jefu: for he wolde not be ydel / bot / as his comune manere was / occupied hym with fpekynge of edificacioun and wordes of euerelaftyng lyf. Martha / that was fo befily occupied aboute the mynyftracioun and the feruice of oure lorde Jefu and his difciples / feenge hir fufre Marie fo fittyng as it were in ydelneffe / toke hit heuily and compleyned hir to oure lorde as he hadde take no rewarde therto / and prayed hym that he wolde bidde her fifter rife and helpe hir to ferue. And than was Marie aferde lefte fche fchulde haue be taken fro that fwete reffe and gooftly likyng that fche was ynne / and nouzt fche feide bot hyngedown hir heued / abidyng what oure lorde wolde feie. And than oure lorde / anfweryng for hir / feide to Martha / that thouz fche was befy and trowbled aboute many thinges: neuertheles one thing was necefarye / and that was the beffe Marye chafe: the whiche

schulde neuere be take fro hir: and than was Marie greetly conforted and fatte more sikerly in her purpos: and Martha withouten enuie hilde hir paied and serued forthe with good wille.

¶ In this proceffe of the gospelle biforefeide / so schortly touched after the lettre / we mowe noten and vndirstonde many faire thinges goostly to oure edificacioun. And firste / the grete goodnesse of oure lorde Jesu in his homely comynge to that pore house of tho tweyne sistres / Martha and Marie: takynge ofte sithes with good wille and likynge fuche symple refeccioun and bodily fode as they hadden: for as it semeth wele by that feying of Martha / that hir sustre lete hir serue allone / there was no multitude of seruantes: and so foloweth that there was none grete arraye in dyuerse messes or many delicate metes and drynkes: and jit came oure lorde ofter / customably vnbeden / to that place than he dede to eny other to take his bodily fode: and that specially / as I trowe / for the grete loue and affeccioun that he hadde to marye aftir hir conuerfioun forfeide / and in so myche as he knewe wele that sche loued him souereynly euere aftir / as it is seide bifore. And so it is to byleue that oure lorde Jesu wille loue speciallye / and ofte visite by grace / and dwelle goostly with that soule / that by trewe repentaunce and penaunce forsakith hir synne / and perseuerauntly kepeth hir in the loue of hym.

¶ Nota
totum
sequens.

¶ Lorde / how gladde and ioyfull were these two sistres forfeide / Martha and Marye / of the comynge at this tyme of this bleffid gifte / Jesu / to her house / and principally Marie. For as it semeth after the proceffe of the gospel this was the firste tyme that he come to that house / and that sone after the conuerfioun of Marie forfeide: and in so meche it was the more ioyful to hire / for than sche had that sche souereynly loued and onely desired. And ther

fore hir sifre / not knowynge how it stood with hir with ynneforth in her herte / and seenge her maneres chaunged that was wont forto be occupied in besynesse of bodily minstracioun with hir / and nowe as takynge no rewarde therto / bot sittynge and tentynge onely to the swete contemplacioun of Jesu / as it is feide bifore / merueilled gretly therof: and therefore compleyned to oure lorde / as it is feide / not reprouynge hir sifre after the comoun condicioun of wommen: in token and ensauple that he that is occupied vertuoufly in actyfe lyffe schal not reproue hym that is in reste of contemplatyf lyffe / thouȝ it seme to hym that he be as idel.

¶ Cam.
xxxiiij^m.

¶ Of actyf lyf and contemplatyf.

BY thise tweyne sifres byfore feide / Martha and Maria / as holy men and doctoures wryten / ben vndirstande tweyne manere lyues of cristen men / that is to say actyf lyf and contemplatyf lyf. Of the whiche there beeth many tretees and grete processe made of dyuerse doctoures / and specially the forsaide Bonaventure in this book of cristes lyf maketh a longe processe / aleggyng many auctoritees of seynt Bernarde: the whiche processe thouȝ it so be that it is full good and fructuose to men as vnto many gostly lyueres: neuertheles for it semeth as inpertynent in grete partye to manye comoun perfonen and symple soules that this boke in Englishe is wryten to / as it is feide ofte byfore: therefore we passen ouer schortly / takynge therof that semeth profitable and edificatyffe to oure purpose at this tyme.

¶ B.

¶ But first it is to vndirstonde that the processe of the forsaide Bonaventure of thise tweyne manere of lyues / actyf and contemplatyfe / longeth specially to spirituel perfonen / as ben prelates / prechoures / and religiouse.

And so he seith at the bygynyng that actyfe lyffe / that is vndirftonde by Martha / hath tweye partes : And the firste parte is that manere of lyuyng by the whiche a mannys besynesse stant principally in that exercise that longeth to his owne goostly profyt / that is to seie in amendinge of him selfe / as withdrawyng fro vices and profityng in vertues : firste as to profite of hym self / and afterwarde as to his neigebore by werkes of ríhtwisnes and pitee / and dedes of mercye and charite / as it schal be seide after more plenerly. The secounde parte of actyffe lyf is whan a mannes occupacioun and besynesse stant in that exercise that longeth to the profite of othere men principally / though it be also therwith to his owne mede : the more therby as it is in gouerning of othere men / and techyng / and helpyng to the hele of soule / as done prelates / and prechoures / and othere that haue cure of soule. And by twixe thise tweyne partes of actyfe lyff / byfore saide / stant contemplatyf lyff. So that in this ordre : Firste a man traueille and 3eue hym to good exercise in prayere / and in studie of holy scriptures / and othere gode worchynges in comoun conuerfatioun / amendinge his lyf and with drawyng fro vices and profityng in getyng of vertues. And after then / secoundely / restyng in contemplacioun / that is to saye in solitude at the leste of herte / forsakyng all worldes besynesse / with all his my3te be aboute contynuelly to thenke on god and heuenly thinges / onely tentinge to please god. And than here after when he is perfite in the tweyne forseide exercises tau3t and stabled in verreye wisdom and vertues / and listened thorow grace / desiryng the goostly profite of othere men : than may he fikerly take vpon hym the cure and the gouernayle of othere. And so after the forseide processe / firste it byhoueth that in the firste parte of actyf lyf mannys soule be purged of

¶ Prima
pars vite
actiue.

¶ Secunda
pars actiue.

¶ Primo.

¶ Se-
cundo.

¶ Tercio.

vices and strengthed and confortd in vertues: after that it be tauzt and lijtened and enfourmed in contemplatyf lyf: and thanne in the thridde degree may he fikerly goo oute to gouernayle and profizte of othere / as it is feide.

¶ N.

¶ Vppon this forsaide processe of Bonauenture / so schortly touched / he alleggeth after many auctoritees of feynt Bernarde sorto preue alle the partes therof / that is to feie the firste of actif / the secounde of contemplatyf / and the thridde / that is the secounde of actyf: the whiche we passe ouer with grete processe of contemplacioun and manye auctoritees of seynte Bernarde. For fewe there ben / the more harme is / outhere in state of contemplatif lyf touchinge the secounde poynte byfore feide / or in the state of perfizte actif lyffe touchynge the thridde poynt / that comen to her astate by the trewe waye / that is declared bifore. And that is the cause that in this tyme manye there ben / bothe men and wymmen / in the astate of contemplatyf lyffe / as especially ancores and recluses / or heremytes / that wyten litel as in effecte truly what contemplatyf lyffe is by defaute of exercise in actif lyf / as it is bifore feide. And therefore it is ful perilous and ful dredful to be in estate of perfeccioun and haue a name of holynesse / as hauen specially thise recluses / bot the lyuyng and the goostly exercise of hem be accordynge therto. For seint gregorie seithe / that there be manye that fleen occupacioun of the worlde and taken hem to reste / bot there with thei ben not occupied wyth vertues: and therefore ofte sithes it falleth that the more fikerly that they cesse fro outwarde occupacioun / the more largely thei gedre in to hem by ydelnesse the noyse of vnclene thougtis. And so of euerich suche soule that spendeth her tyme in ydelnesse and flouthe speketh the prophete Jeremye in his lamentaciouns in this manere: *Viderunt illam hostes et deriserunt sabbata eius /*

¶ Moralia
libro vº.
capitulo
20º.

that is to faye : The wicked spirites / enemyes of man-
kynde / feynge and takynge hede of the lyuynge of fuche
a ydel foule lawhen to fcorne her dayes of reſte : for in
that ſche is ferre fro outeward occupacioun and therby
is trowed to ſerue god in holynesse / in ſo myche ſche
ſerueth the tyraunterie of tho wicked spirites in ydelneſſe.

Alſo the ſame holy clerk gregorie in the ſame book / after
ſpekyng of theſe tweyne lyues / actyffe and contempla- ¶ Gre-
tyffe / ſeithe that mannys ſoule ſchulde firſt be wyped and gorius
made clene of the deſire of temperel ioye and veyne glorie / Moralia
and of alle delectacioun or likynge of fleſchely luſt and in libro vjo
deſire : and then may he be liſte vppe to the ſiſt and degre capitulo
of contemplacioun. ¶ In figure and token herof whan god 23º.
3af Moyſes the lawe the comune peple was forbeden ¶ Figura.
neȳhe the hille : in token that thei that ben of weyke wille
and deſiren erthely thinges ſchulde not preſume to clymbe
vppe to hiȳe thinges of contemplacioun. And ferthermore
declarynge hou thei ſchal preue hem ſelf able that wole goo
to contemplatyf lyfe / ſethe that firſt it byhoueth they proue
hem ſelfe by exerciſe of vertues in the felde of worchyng /
that is to ſeie that thei knowe hem ſelf beſily ȳif they done
none harme to her neȳheboſe : and ȳif they bere patiently
harmes or wronges don to hem of othere men : alſo ȳif
thei haue no gladneſſe in herte or likynge whan temperel
goodes fallen to hem : and aȳeynewarde / ȳif thei ben not
to heuy or ſory whan they ben withdrawen : alſo ȳif thei
ſelen in her mynde the loue of ſpirituel thinges ſo myȳty
that it ouercometh or putteth out of her hertes the affeccioun
and the ymaginacioun of alle erthely thinges : and ſo in
that they coueiten to come to that thing that is abouen
her kynde / they ouercomen that thei ben by kynde. All
this ſeithe Gregorie.

¶ Herto accordynge ſeynt Bernarde and alle othere

doctoures generally / seienge that whoſo wole goo to con-
templatyf lyf it byhoueth that he be firſt preued in exerciſe
of actyfe lyffe. In figure where of is alegged comounly
the ſtorie of the tweyne douȝtres of Laban / the whiche
Jacob toke to his wiſes / that weren icleped the eldre
Lya / that was fore eized but plenteuouſly berynge children /
by whom is tokened actiue ⁊ the ȝonger was Rachel / faire
and loueliche bot bareyne / by whom is tokened contem-
platyf lyfe. And thouȝ it ſo were that Jacob loued better
Rachel than Lya / and coueited firſt to haue hadde hir to
wyfe for his ſeuen ȝere ſeruife ⁊ neuertheles he was made
firſt to wedde the eldir / Lya / in token that actyf lyffe
ſchulde be byfore contemplatyf lyffe / as it is ſeide: and this
ſtorie is pleynely treted in many places to this purpoſe / and
therefore we paſſe ouer ſo ſhortly.

¶ But forto ſpeke of the manere of lyuyng in thiſe
tweyne lyues / actyfe and contemplatyfe / in ſpecialle / and
namely of actyfe lyfe that ſtant in ſo many degrees as of
ſeculeres and religiouſe / and lered and lewed / it were
harde and alke longe proceſſe ⁊ and alſo as it ſemeth it
nedeth noȝt for the general exerciſe of actyf lyffe as it
longeth firſt to a man hym ſelf / that is in fiȝtinge aȝenſt
vices and beſy in getyng of vertues ⁊ and alſo after as it
longeth to his euen criſten / that is in the fulfillyng of the
dedes of mercy and almeſdedes doynge of hem that
hauen habundaunce of temperel goodes in euery degre
is writen ſufficiently / as I hope ⁊ and therefore I leue
to ſpeke more of this mater at this tyme / ſaue to make an
ende accordyng to the bygynnyng of the mater byfore
ſeide in the goſpelle of thiſe tweyne ſiſtres / Martha and
Marye ⁊ by the whiche ben vnderſtonden theſe tweyne
lyffes / actyf and contemplatif / as it is ſeide. Firſt / they
that ben in actyffe lyffe hauen enſauple of Martha of that

¶ Nota-
bilis vite
actiue.

¶ Primum
notabile
actiuus.

vertue that is fouereynly nedefulle to hem in alle her dedes / that is charite. And firſte as to hem ſelf / that they be with oute dedly ſynne ⁊ for elles Jeſu wolde not dwelle in her hous nor accepte her ſeruice. Alſo as to othere / that they deme not ne deſpiſe othere / the whiche perauenture done not ſo manye vertuouſe dedes as to mannis fiſte as thei done ⁊ for they mowe not knowe the priue domes of oure lorde Jeſu that accepted more plesyngly and preferred the priue contemplacioun of Marie / that ſatte at his fete in ſilence / as ſche hadde I be ydel / byfore alle the grete beſy ſeruice of Martha ⁊ and that was for the ſeruent loue that ſche hadde in contemplacioun of hym ⁊ and 3it was the ſeruice and the beſyneſſe of Martha full plesyng to Jeſu and medeful to hir / as actyf is good but contemplatyf is better.

¶ Secundum notabile.

¶ And ſo furthermore it is to note that / notwithſtandynge the grete commendacioun of oure lorde Jeſu touchynge Marye and the preferrynge of hir parte / Martha gruced not of hir parte / but contynued forthe in her manere of lyuynge / ſeruyng customably to Jeſu and his diſciples / as John witneſſith after in his goſpelle ⁊ in token that he that is called to god and ſtandeth in the ſtate of actyf lyffe holdeth hym paied and grucbeth not thou3 contemplatyf lyff be commended byfore his aſtate. For hou ſo euere it ſtande of thiſe tweyne eſtates and degrees of leuynge / god woot all onely who ſchal be bifore othere in the bliſſe of heuene of the perſones in thiſe aſtates. And thus moche be ſeide as touchynge the parte of Martha and of actyf lyfe tokened by hir.

¶ Tercium notabile actiuus.

¶ Furthermore touchynge contemplatyf lyffe ⁊ he that is in that aſtate hathe enſauple in Marie of thre thinges that nedeth fouereynly to that aſtate ⁊ that bene mekenes / pacience / and ſcilence. Firſte mekenes is tokened in

¶ Nota bilia contemplatoribus.

¶ Primum

notabile :
Humilitas.

¶ Secun-
dum
notabile :
Paciencia.

¶ Tercium
notabile
de contem-
placione :
Silencium.

the lowe fittyng of Marie at the feete of oure lorde Jesu :
and bot this ground be truely sette in the herte of hym
that is in this degre of contemplacioun / that is to saye that
he presume not of his owne holynesse / bot that he despise
hym self trewely in his owne sight / as it is seide bifore in
dyuerse places what longeth to mekenesse : sothely elles
alle his byldyng of contemplacioun be it neuere so hize
wole not stonde stedfaste / bot sone at a litell wynde of
aduersite falle to noȝt. The secounde vertue acordyng
herto is pacience in suffryng false demynges / scornes /
and reproues of the worlde that he schal suffre that fully
forfaketh and despiseth the worlde as it nedeth to the trewe
contemplatyf / commyttyng all way by pacience in herte
his cause to his aduoket Jesu / withouten answere re-
prouyng aȝeyne / as Marye didde whan the pharisee
demed and reproued hir. Also hir sistre playned vpon
hir / and the disciples hadde indignacioun and grucched
aȝenst hir : but in alle thise sche kepte silence / that is the
thridde vertue nedefull to the contemplatyfe. And so
ferthere forth sche ȝaf ensauple of silence / that we fynde
not in all the gospels that sche spake byfore the resurrec-
cioun of oure lorde / saue ones by a schort worde at the
reisyng of hir brother / lazarus / notwithstandinge the grete
loue that oure lorde Jesu schewed to hir / and the grete
likyng that sche had in the wordes and the holy doctrine
of hym that schulde stire hire by resoun the more boldely
to speke. And who so coueiteth to knowe the fruite of
vertuose silence / ȝif he haue affeccioun and wille to trewe
contemplatyf lyuyng / withouten doute he schal be better
taught by experience than by wrytyng or techyng of man :
and neuertheles seynt Bernarde and manye othere holy
fadres and doctoures commenden hizely this vertuous
silence / as it is worthy. Where of and othere vertuose

exercise that longeth to contemplatyf lyuynge and specially to a recluse: and also of medled lyf: that is to saye somtyme actyfe and somtyme contemplatyf as it longeth to dyuerse persones that in worldely astate haue grace of goostly loue / who so wole more pleyuely be enformed and tauzt in Englishe tonge lete hym loke the tretys that the worthy clerke and holy lyuere maister Walter hyltoun the chanoun of thurgartun / wrote in englishe by grace and hize discrecioun: and he schal fynde there: as I leue a sufficient scole and a trewe of alle thise: whose soule resteth in euere lastyng blisse and pees / as I hope he be ful hie in blisse / ioyned and knytte with outen departyng to his spouse Jesu by parfite vse of the beste parte that he chate here with marye / of the which parte he graunt vs felawshippe / Jesu oure lorde god. Amen.

¶ M^{agister}
W^{ilhelmus}
de
Hilmar.

¶ Of the reysinge of lazare and othere tweyne dede bodies.

¶ C^{on}
XXXIIII

A Monge alle the myracles that oure lorde Jesu crist wrozt here in erthe the reysinge of lazare principally is commended and souereynly is to be considered / not onely for the souerayne myracle it selfe / bot also for manye notable thinges that byfelle in that myracle / and dyuerse mysteries: the whiche seynt Austyne clergially treteth by longe processe vppon the selfe gospell: of the whiche sumwhat I schal touche in partie / and moreouere as the grace of oure lorde Jesu wil fende witte perteynyng to the purpose. And for also myche as the gospell maketh mynde of thre dede bodies reised by oure lorde Jesu fro deth to lyue / of the whiche tweyne the firste ben not spoken of specially in this trete bfore / therefore it semeth conuenient to this purpos somewhat to touche of hem nowe

in this place / as the forseide feynt Austyne dothe. And firste we schulle vnderstonde and haue in mynde that as the dedes of oure lorde Jesu after his manhede ben enfaumple to vs forto folwe hym / as in mekenesse / pouert / pacience / and othere vertues : so in his myracles done by vertue of the godhede we schulle not desire to folowe hym forto doo as he didde : bot we schulle worschippe hym as all myȝty god in that partie : and more ouer coueite forto vnderstonde the goostly menyng of hem / how thoo myracles done thanne bodily and in bodyes ben now done ofte sithes goostly in mennis foules. And so / as feynt Austyne seith / by thoo thre bodyes / the whiche oure lord god Jesu reysed fro deth to lyue bodily / ben vnderstande thre manere of dede foules / the whiche thoruȝ his special grace he reyseth euery daye to euere-lastinge lyf goostly. For as the gosPELL maketh mynde he reised the douȝter of the maister of the temple that lay dede in the house : by whom is vnderstonde dedely synne onely in assent withouten the fulfillynge thereof in dede. Also he reised the wydowe sone borne dede on the berē with outen the ȝates of the citee : by whom is vnderstonde dedely synne with outeforthe perfourmed in dede. And the thridde dede body he reised that was laȝar / beried and foure dayes dede : by whome is tokened dedly synne in custome.

¶ Prima
mors.

¶ For ȝif we take hede and vnderstonde that synne is dethe of the foule / we mowe fynde that the foule is dede goostly and flayn thoruȝ synne in thise thre maneres : Firste / by ful assent of wille to doo that is forbeden of god onely withynneforth in the foule with outen dede therof with outeforthe / as by enfaumple of leccherye that is forbeden / what tyme as oure lorde seithe in the gosPELL / that a man seeth a womman lustily to that ende forto haue to doo

with hir fleſchely and fully aſſenteth therto in his wille /
 thouꝝ the dede folowe not after / he is accounted as a
 lecchour in his herte / and ſo is his ſoule ſlayne gooftly
 thorū that aſſent and deede in goddes ſijt. And this
 manere of gooftly dethe is vnderſtande by that firſte dede
 body that oure lorde Jeſu reysed in the hous / that was
 the douzter of the prince of the ſynagoge / or the mayſtre
 of the temple / as it is ſeide bifore. Of whome the goſpell
 telleth that he came to oure lorde Jeſu / prayenge hym
 that he wolde come to his hous and hele his douzter that
 lay ſeke there ynne : and as oure lorde / that of his grete
 grace and endeles goodneſſe was euere redy to helpe and
 hele alle thoo that aſked hym trewely / was goynge with
 hym towarde his houſe there came worde to the forſeide
 prince that his douzter was dede / and therfore they beden
 hym that he ſchulde not make the maiſter / that is Jeſu /
 trauaille in vayne : for they trowed wele that he was of
 myzt to hele the ſeeke / bot not to reyse the dede. And
 neuertheles oure lorde Jeſu letted not for her myſbileue
 and for hir ſcornynge to doo his grace / bot badde the
 fader that he ſchulde not drede bot onely byleue. And
 whan he came to his houſe / and fonde there / after her
 cuſtome / many wepinge and morneful mynſtralcie and
 othere array for the exequies / he ſeide to hem : Wepeth
 not : for the wenche is not dede / bot ſlepeth. And than
 thei ſkorned hym for thei vnderſtood not what he mened.
 For thouꝝ ſche was deede as to hem : neuertheles to hym
 that was of myzt to reiſe hir and make hir leue ſche didde
 bot flepe. And thanne puttynge oute alle that were in the
 houſe / ſaffe the fader and the moder and the thre apoſteles /
 Petre and James and John / oure lorde Jeſu bad the
 wenche riſe : and anone ſche roſe vp fro deth to lyue / and
 after ete and was all hoole.

¶ Hiſtoria
 de filia
 archi-
 ſinagogi
 Matt. ix.
 Marc. v.
 Luc. viij.

¶ Spiritu-
alis in-
tellectus.

¶ This is the proceſſe of the goſpell after the vnderſtondinge of the lettre: in the whiche we mowe gooftly vnderſtonde firſt / that as oure lorde god than reified bodily the douȝter at the prayer and by the feith of the fader / ſo he reifeth now ofte ſithes gooftely dede ſoules by ſynne to lyfe of grace thorugh the prechyng and preyenge of holy men / and the feithe of holy chirche: and as oure lorde Jeſu ſpared not for miſbyleue and ſcornynge of othere to helpe hym that asked his grace / ſo ſhall not men of holy chirche ſpare to profite to othere ſoules / and namely ſpare to preche goddes worde whan it longeth to her office and to reifyng of dede ſoules to gooftly lyffe: thouȝe ſome men ſkorne hem and reproue hem therfore. For as ſeynt Auſtine ſeithe / it falleth all day that a man that is gooftly dede by fulle aſſent in his herte to dedely ſynne / by the prechyng of goddes worde is compuncte in his herte therof thorugh grace as thei he herde oure lorde bidde hym riſe: and ſo is he reified in his ſoule by repentauce fro deth to lyf: as it were in the houſe or that he be borne with oute by the dede more ouer of that ſynne. And this is the firſte manere of dedly ſynne and liȝteſt forto riſe oute therof thorugh grace / that is bytokened by the firſte dede body reified of Jeſu in the houſe / as it is ſeide. But neuertheles this manere of dedly ſynne that is onely in aſſent is moſt perilous ȝif it longe abyde / and ſpecially ȝif it be gooftly / as hiȝe pryde or envye: for as ſeynt gregor ſeithe / that ſomtyme it is more grevous ſynne in goddes ſiȝte pride by deliberacioun in herte / than is the dede of leccherie: bot the tothere ſeldene or litel / and therfore ben many men diſceyued. But now paſſe we here ouer.

¶ Of the reifyng of the ſecounde dede body is written in the goſpell of ſeynt luke: how what tyme oure lorde Jeſu came to a citee that was cleped Naym / and his

disciples with hym and mykel peple / he mette at the 3ate of the citee a dede body born on a bere / that was the allone sone of a wydewe that came with the corse / and mykel folk of that citee with hir. And than oure lorde hauynge pite of the grete sorwe of the wydowe / and meued thoru3 his endeles mercy / badde hir that sche schulde not wepe : and thanne nei3ynge and touchynge the bere / and therwith they that beren it stondynge stille / he spake to the dede body in thees wordes: Thow 3onge man / I feie to the / aryse vppe. And anone he rose fro deth to lyue / and went on his feete / and bygan to speke : and so he bytoke hym to his moder alyue. This is the proceffe of the forseide gossell.

¶ A lorde Jesu / mykel is thy mercy schewed to fynneful men : thoru3 the whiche as thou reifedest the dede body born out towarde berienge with oute prayer made to the byfore / onely sterynge the thyne endeles goodnesse and pytee : so thou reifest all day goostly hem that ben dede in soule by grete fynnes perfourmed in dede / as by the dede of leccherie / glotenye / and othere grete fynnes fleschely and goostly : 3euynge thi grace ofte sithes byfore or thou be preied or sou3te by eny differtes / thoru3 the whiche fynfull men ben stired to repentaunce and forsakinge of synne : and so by schrifte and penaunce doynge / after the lawes of holy chirche / they ben reifed goostly to lyf of grace that firste were dede by synne performed in dede. And 3if it so be that this synne be openly knowen in to yuel ensauple of othere and sclaundre / then is it nede of open penaunce : as holy chirche hath ordeyned after that oure lorde Jesu 3af ensauple in that opoun reifynge of the forseide dede body / that was openly borne dede on the bere with oute forth in s3t of the peple.

¶ Of the
reifynge
of the
thridde,
that is
lazarus.
Jo. xjº.

¶ But nowe as to oure principal purpose forto speke of the reifynge of the thridde dede body / that is to say lazare. that is foure dayes dede. For also myche as in this processe ben conteyned many faire and grete notable thinges / therefore we schulle here more specially gedere in oure entente / and make vs by ymagynacioun as they we were present in bodily conuersacioun / not only with oure lorde Jesu and his disciples / bot also with that blessed and deuoute meyne / that is to saye Martha / Marie / and Lazare that weren specially byloued of oure lorde Jesu / as the gospell wittenessith. And firste / we schullen vnderstonden and haue in mynde the processe of the nexte chapitre bifore this : hou vppon a tyme whan oure lorde Jesu walked in the temple / that is to saye in that place that was cleped Salamonis porche / in the feste of the dedicacioun of the temple / the Jewes comen aboute hym as rauyschynges wolffes or wode dogges / with grete ire grennyng vppon hym / and sayenge in this manere wordes : Hou longe wilt thou make vs in suspens and in dwere in oure hertes what thou art ? 3if thou be criste / telle vs openly. This thei seiden by false and malicious entente to that ende that 3if he hadde openliche knowlecched that he was crist / that is to saye anoynte kyng / than forto han taken hym and accused hym as traytour to Cefar / the Emperour of Rome : but therefore oure lorde Jesu / knowynge her false ymaginacioun / tempered wysely his answere : and als an innocent lombe amonge so manye trechhoures wolffes / foburly and mekely seide to hem a3eyne : I speke to 3ow and 3e leue me not : bot the werkes that I doo in the name of the fader / tho beren witnesse of me what I am. And after more ouer whan he seide : I and my fader aren all one : they token vppe stones forto haue stoned hym as blasseme / makynge hym self god. And ferther

more whan oure lorde hadde concluded hem in that partie by refoun and auctorite of holy writte / that they myȝt not aȝeyne feie: and thei / not with ſtondyng his reſonable and meke anſwere and ſo goodly wordes / contynueden and encreſeden in her malice. For alſo myche as the tyme of his paſſioun was not ȝit comen / and forto ȝeue enſauple of pacience and of ȝeuyng ſtede to renninge woodneſſe / he withdrowe hym oute of her hondes and went with his diſciples byȝonde Jordane in to that place where John Baptiſte firſt baptiſed / aboute xvij mile fro Jeruſalem: and there he dwelled awhile with his diſciples.

¶ And in that tyme ſone after / as the goſpell telleth now to oure purpoſ / lazar / the brother of Martha and marye byfore ſeide / waxed fore ſeke: and anone the two ſiſtres ſenden worde to Jeſu where he was in that forſeide place byȝonde Jordane / ſeyinge to hym in this manere: Lo lorde / he that thou loueſt / that is lazar / is fore ſike. And they ſeiden no more for alſo myche as hem thouȝte that that ſuffyſed to hym that loued and wiſte what they menede: and alſo perauenture for they knowynge the malice of the Jewes aȝenſt hym in to his deth / and how a litel byfore they wolde haue ſtoned hym / they dorſte not clepe hym to hem / bot commytted alle to his wille. And than Jeſu answered and ſeide to hem: This infirmyte is not to deth: but for the louynge of god / that goddeſ ſone be glorified therby. The goſpell telleth that he ſeide theſe wordes to hem / bot it ſpecifieth not to whome: for the ſiſtres that ſenden to hym were not that tyme preſent / but a grete wey fro hym / as it is ſeide. Neuertheleſs we mowe vnderſtonde / as by the proceſſe / that he answered to hem in theſe wordes by the meſſagere: or elles ſeide ſo to his diſciples / or to bothe / as it is moſte likkely.

¶ A lorde / what comforte was this to the sistres when they herden of the messager thise wordes that Jesu seide : This infirmyte is not to dethe : vnderstondynge it perauenture by hem that her brother schulde not deye bodily by that infirmyte. But what discomforte was it to hem after / whan he was dede and buried / noȝt vnderstondynge that oure lorde mened of that gloriouse reyfyng that folowed after / nor trowynge than that it schulde haue falle. Neuertheles that discomforte for the tyme was after torned to more comforte than thei desired first / by that they wolde haue hadde hym preferued fro the dethe and heled of his infirmyte by oure lorde Jesu. Thus it falleth ofte sithes with hem that god loueth and bene in tribulacioun or disese : oure lorde graunteth hem not that comforte that thei asken and desiren / but suffreth hem as for the tyme to be in despeyre of her desire : and after / whan his wille is / he fulfilleth her desire better than they wolde firste / and torneth her discomforte in to more comforte than they wolde haue ymagyned or thouȝt.

¶ Ferthermore as to the proceſſe of the goſpell. After oure lorde Jesu was certified of the ſeke lazar / and had answered as it is ſeide / he dwelled ſtill in the forſeide place tweyne dayes : and after he ſeide to his diſciples : Go we aȝen in to Jury. And they aferde of this worde ſeiden to hym : Maiſter / riȝt now the Jewes wolden haue ſtoned the there / and now wilt thou go thider aȝeyn ? And than Jesu answered : Be there not xij houres of the day ? Als who ſeithe / why be ȝe afferde ? ſuppoſynge that the Jewes contynuen in her malice / wete ȝe not wele that as ofte ſithes as the houres chaungen in the day / ſo often mannis herte purpoſeth / varieth / and chaungeth ? But the gooftly menyng of thiſe wordes / as ſeynt Auſtyn expowneth / is this : Oure lorde vnderſtondynge

hym felf as the day / and his xij difciples as the xij houres of the day / reprehendith hir myfbyleue / and her vnrefonable drede of his deth that was in his wille : and that they wolde 3eue counfeile to hym as men to god / difciples to the maifter / the feruautes to her lorde / and they feble and feke to hym that was fouereyne leche. Wherefore in manere blamyng hem oure lorde feide to hem in this manere fentence : Arne there not xij houres of the day ? Who fo walketh in the day / he offendeth no3t / nor erreth no3t. Foloweth 3e me 3if 3e wole not erre. And wole 3e not 3eue counfeile to me / fithen it is nede to 3ow to take counfeile of me. And therfore fithen it is fo that I am the day and 3e the houres : and by kynde refoun the houres folowen the day / and not the day the houres / foloweth 3e me : and that 3if 3e wille not offende or erre. And after this oure lorde Jefu / knowynge in fpirite that lazare was dede / feide to hem thus : Lazare oure frende flepeth : but I wole goo for to wake hym and reyse hym fro flepe. And than the difciples / vndirftondynge flefchely thoo wordes of kyndely flepe / feiden : Sire / 3if he flepe / it is a token that he fchal be hole and fauf of his fikneffe. For comounly by wey of kynde flepe of feke men is token of hele after folowynge : but Jefu mened of his deth. And fo here we mowe fee the grete homelyneffe of oure lorde with his difciples / that as in manere of bourdynge fpake with hem here. But after / declarynge to hem openly that he fpake firft myftely / feide : Lazar is deed / and I am glad for 3ow : that thereby 3oure byleue may ben encrefed and ftrengthened / knowynge that I was not there in tyme of his deth : and fo the rather byleuyng that I am goddes fone.

¶ Ferthermore / leuyng many wordes of the gofpell / and takynge that femeth moft notable to oure edificacioun.

After whan oure lorde Jesu with his disciples torned azen towarde bethanye / and the tweyne sistres had worde of his comynge / Martha anon wente azenst hym : but Mary satte stille at home til after that sche was cleped forth by the biddynge of Jesu. And so it semeth by these wordes / so specially after the lettre tellynge how these tweyne sistres / Martha and Maria / dyuerfly hadden hem as anenst Jesu / that the holy euangeliste John mened goostly here / as he doth in othere places / the dyuerse condiciouns that longen to hem that ben in thise tweyne astates / that is to say of actyf lyf and contemplatyf lyf. For it is no dowte but that Marie loued Jesu als mykel as her syster Martha / or more : and was also glad of his comynge : and also sory was of hir brother deth and as feruently desirede his lyf. Why than went sche not anone with her syster out azenst Jesu / but in figure and for ensauple that they that ben in the astate of contemplatyf lyf schulle not taken vppon hem bodily exercise of the dedes of mercy : as forto goo oute to visite the seke or hem that ben in prisoun / or to fede the hungry or clothe the naked / and so forth of othere : or elles forto preche or teche or to mynystre the sacramentis of holy chirche / bot it so be that they ben cleped owte therto by the byddynge and the auctorite of holy chirche in Jesu name gostely as Marie was bodily. Sittyng than Marie at home / as it is seide / and Martha goynge oute what tyme sche mette with Jesu sche felle down at his feete and seide : Lorde / 3if thou haddest ben here / my brothere hadde not ben deed : neuertheles and now I wote wele that what so euere thou askest of god / god wole 3eue the. Sche durste not say vtterly that sche desired inwardely / seyenge as thus : Now reise my brother fro deth to lyue : for sche wiste not whether it were expedient that hir brother schulde be

¶ Augusti-
nus.

reised / or whether it were Jesu wille: and therfore sche sette hir wordes discretely in this manere of menyng: Lorde / I wote wele that thou myzt reyfe hym / and therfore ȝif thou wilt it schal be done: bot whether thou wilt or none / I committe it to thy dome and not to my prefumpcioun. Than seide Jesu to hir that hir brother schulde rise fro deth to lyue: so in general wordes that myzte be taken in tweyne maneres forto prouen hir byleue of the fynal resurreccioun: not specifienge whether he wolde reyfen hym at that tyme or none. And therfore Martha / takynge that parte that sche was siker of after the byleue / seide that sche wiste wele that he schulde rise in the generall resurreccioun at the laste day of dome. And ferthermore at the askynge of oure lorde / whether sche byleued that he seide of hym selfe / that he was resurreccioun and lyfe / and of euere lastynge lyffe of alle hem that trowed or byleued sothefastly in hym / sche answered fynally thus: I byleued that thou art criste / goddes sone / that art icomen in to this worlde for mannis sauacioun. And thanne at the byddyng of Jesu sche went home / and cleped Marie hir sistre in silence / that is to say in softe spekyng / seienge to hir: Oure meistre is comen and clepeth the to hym. And anone sche rose vppe and went to hym.

¶ Loo hou expressely here also is tokened gostly what longeth to the contemplatyf / that is to seeye firste in pees and reste / silence and softe spekyng: and not lowde crienge or grete noyse / as the world vseth. And ferthermore what tyme that oure lorde clepeth hym oute by obedience to cure and gouernaille of othere / as in the office of prelacie: that then by enfaumple of Marie anone he ryfe by applieng of his wille to goddes wille / loue he neuere so mykel reste / or haue he neuere so mykel likynge

in swete contemplacioun ⁊ that is to vnderstonde / what tyme that he is cleped so vtterly that ȝif he withstood it schulde synne dedely by inobedience. Ferthermore we mowe see by the proceſſe of the goſpell the ſpecial loue and homelyneſſe that oure lorde Jeſu had ſouerenly to Marye / in that he abode ſtill there as Martha firſt mette with hym / and wolde not doo as to the reiſynge of lazare in to tyme that Marie was comen / and than whan ſche was comen and fallynge doun at Jeſu feete and with fore wepynge teres ſeide / as hir ſiſter dide bifore / that ȝif he hadde be there here brother hadde not ben dede. Oure lorde Jeſu feynge hir wepe that he loued ſo ſpecially / and alſo the Jewes wepynge that there were at that tyme and were comen to comforte Marye / he wepte alſo and that for thre cauſes : firſt / for the loue that he hadde to Marye ſpecially and to hir ſiſter and to lazare : alſo / to ſchewe the greuouſte of ſynne in cuſtome and of the gooftly deth there thorū that is tokened in lazar / foure dayes dede and buried : and the thridde / for the myſbyleue of hem that there were / the whiche byleued that he myȝt haue kepte hym fro deth / bot not that he myȝte than reyſe hym to lyue aȝeyne.

¶ Who ſo wole than here ynwardely take hede and byholde how oure lorde Jeſu wepeth / the ſiſtres wepen / the Jewes wepen / ȝe and as reſoun telleth the diſciples wepen / ſkilfully he may be ſtired to compaſſioun and wepynge / at the leſte ynwardely in herte ⁊ namely for ſynne in cuſtome / that is ſo harde to ouercome and ryſe oute of / as oure lorde Jeſu ſchewed in gooftly vnderſtonde ynge by the grete difficulte that he made as in wepynge and in manere of trobelynge hym ſelf / wrothe and grucchyng in ſpirite / and that tweyne tymes byfore that he reyſed lazar ⁊ by whom is vnderſtonde ſynne in

custome / as it is ofte seide / ȝeuyngē enfaumple / as seynt Austyne seithe / that thou that art ouerleyde with the heuy stone of dedly synne / be wrothe and grucche in thy spirite and turble thy self / in this manere demynge thy self guilty ⁊ and thenkyngē how ofte thou hast synned worthy euerelaftyngē deth / and god of his endeles mercy hath spared the and suffred the ⁊ how ofte thou hast herde the gospell forbedyngē synne / and thou hast take none rewarde / but art contynuely contrarye and false to thy firste baptisme ⁊ and than so thinkyngē with compunccioun for thy synne / and as in this manere askyngē in thy herte : What schal I doo ? Whider schal I goo ? In what manere schal I askape this grete synne and dredeful perile of euerelaftyngē deth ? Whan thou seiest thus in thy herte / than crist gruccheth in the ⁊ for feith gruccheth / and ȝif feith be in vs than is crist in vs ⁊ and so in this manere of gruchyngē is hope of vprisyngē. For after this wepyngē and troubylyngē / as the proceſſe of the gospell telleth / oure lorde Jesu asked where they hadden putte lazare ⁊ not for vnknowyngē / bot spekyngē in manere of man / and in tokenyngē goſtely of a ſtraungenesse of his grace to hem that ben ouerleyde with dedly synne for the tyme. Neuertheles he hath all way compaſſioun of the synful / and of his mercy is redy to alle tho that wole truely aske it ⁊ for after he hadde asked whether thei had put hym / and thei seide aȝen : Lorde / come and see. Than he wepte ⁊ and the Jewes that there weren seide : Lo / how he loued hym. And so he schewed the affeccioun that he hath to the synfull / as he seith in the gospell : I came not to clepe the rȝtwis / but the synneres to penaunce.

¶ But nowē goo we to the berielles or graue of lazare / folowyngē oure lorde Jesu with alle that meyne / that is to fayen the tweyne sustres / Martha and Marie / and the

apostels / and the Jewes / many that weren there that tyme to comforte the sistres / and / as oure lorde wolde / forto see and bere witnesse of that solempne and worthy myracle. And so we mowe see by deuou3te ymaginacioun hou oure lorde Jesu gothe bifore bytwixe thoo tweyne sustres / talkynge homely with hem and they with hym : schewynge to hym the grete discomforte and sorwe that they hadde of her brother dethe / and specially for also mykel as they dorste not bidde hym come to helpe hem and kepe hym fro deth for drede of the malice of the Jewes / that they knewen hadde conspired in to his dethe / and how they were hizely comforted than of his blissed presence : but neuertheles therewith they hadde grete drede of hym by cause of the Jewes. And than how oure lorde benignely comforted hem a3eyn and bad hem not drede of hym / for all schulde be for the beste and at the fader wille.

¶ And so talkynge to gidre they comen to the graue or the berielles / that was keuered with a grete stone abouen. Than bad oure lorde Jesu that they schulde take away the stone : and they abasshed for the grete tendre loue that they hadde to hym / dredynge the horribilite and the stynke of that careyne that it schulde ou3t offende hym / seiden : Lorde / now he stynketh / for he is foure dayes dede : schewynge therby that they hadde none hope of his lyuyng a3en. But oure lorde a3eynwarde confortynge her byleue and makynge the stone to ben taken away / afterwarde lifynge vppe his eizen to heuene / seide : Fader / I thonke the for thou hast herd me / and sothely I wote wele that thou herest me euer : but I feie this for the peple that here stant that they byleue that thou hast sent me. And whan he hadde seide thus / he cried with a grete voyce : Lazar / come out of thy graue.

¶ A lorde Jesu / what nede was the to crye? Sothely / as seynt Austyn seithe / to schewe in goostly vnderstondynge how harde it is to hym forto rise to lyf of the soule that is ouerleide with the stone of dedly synne in custome. How many ben there / seith seynt Austyne / in this peple the whiche ben ouerleide with this heuy byrthene of wicked custome? Perauenture some heren me that ben ouercome with leccherie or glotonye / that the apostle forbedeth hem / where he seith thus: Wille 3e not be drunken with wyne / in the whiche is leccherye. And they seyenge a3en: We mowe not. And so forth of othere grete mysdedes and wickednesses that god forbedeth and holy chirche: whan it is seide to hem: Dothe none of thise / lest 3e perisshe: they answeren and seien: We mowe not leue oure custome. A lorde Jesu / reyse these folk as thou reysed lazar: for thou art sothely as thou seiest / Resurreccioun or vpreysynge and lyf. How heuily this stone of wicked custome ouerleithe men in alle degrees / not onely lered and lewed seculeres / but also religious / nyh by in alle astates. Who so wole speke a3enst her wicked customes / he schal knowe sothely by experience and that there is no remedie but onely Jesu. A lorde Jesu / crie to alle these men with a grete voys / that is to seie schewe thy grete my3t / and reise hem to lyf of grace / puttynge away that heuy stone of wicked custome / as thou reisedest lazare: for after thy cry and att thy biddinge he rose vp and went oute of his graue / bot 3it bounden hondes and feet til he was lowfed and vnbounden by the disciples at thy biddinge. This is a grete wonder / as seynt Austyne seithe / to many men: hou he my3te goo out of the graue with his feete bounden: bot it is myche more wonder / hou he rose fro deth to lyue / that was foure dayes buryed / and with that body of a stynkynge kareyne.

¶ Augustinus.

¶ Nolite inebriari vino.

¶ Huc usque Augustinus in sententiis.

¶ But what tokeneth all this? feith seynt Auſtyne. Sothely / this it tokeneth : whan thou dooſt a grete ſynne by contempte / thou ert gooftly dede : and ȝif thou con-
tynueſt cuſtomably thereynne / then art thou dede and buried : and whan thou forthinkeſt with inneforthe and ſchryueſt the and knowlecheſt thy ſynne with outeforth / than reyeſt thou and gooft out of thy graue : for it is not elles to ſay / go forth oute / but ſchewe and make knownen outewarde that is priue with ynneforthe. And this know-
lechyng and ſchewyng of ſynne maketh oneliche god / crienge with a grete voyce / that is to ſay with his grete grace clepyng. But ȝit thouȝ he that was dede be reyeſed and gone oute of his graue : neuertheles he dwel-
leth bounden / that is to ſay gilty / into the tyme that he be lowſed and vnbounden by goddes myniſtres / to whom onely he ȝaf that power / ſeyng thus to hem : Alle that ȝe vnbynde in erthe ſchal be vnbounde in heuen.

¶ Nota de
confeſſione
et abſolu-
cione
contra
lollardos.

¶ Auguſti-
nus.

¶ Alle this feith ſeynt Auſtyne in ſentence / in the whiche we mowe ſee opounly a ſufficient auctorite aȝenſt hem that reprouen confeſſioun ordeyned by holy chirche / and alſo the aſſoillyng of curates / ſeyinge falſely that it is iȝnowh generally for euery man forto ſchryue hym onely in his herte to god / and that preoſtes or curates of holy chirche haue no more power to aſſoille of ſynnes than an othere commune man / but that god all onely aſſoilleth and none other in his name.

¶ But now leuyng thiſe falſe opiniouns / and goyng to the ende of oure forſeide proceſſe. What tyme that lazar was reyeſed to lyue by oure lorde Jeſu / as it is ſeide / and after vnbounden by his diſciples / he and his ſiſtres with grete ioie lowely thonkeden Jeſu of that ſouereyn benefete and ladden hym with hem home to her hous / makyng mykel myrthe. And than the Jewes that there

weren / wonderynge hizely of that grete myracle / some torneden in byleue to Jesu / and some 3eden and tolde the pharisees that that Jesu hadde done. And so was it publiſhed and openly knowen : in ſo moche that grete multitude of Jeruſalem and the cuntrey there aboute comen to ſee lazar that was reifed. And than were the princes of the Jewes and the pharisees all confuſed / and thou3te and caſten forto flee lazar / by cauſe that thoru3 hym many were conuerted to Jesu.

¶ Now thanne forto make a conclucioun of all the proceſſe byfore ſeide of thre deed bodyes reifed by oure lorde Jesu / ſeynt Auſtyne ſeithe in this ſentence : Alle thiſe forſeide thinges we haue herde / bretheren / to that ende that they that lyuen gooftly kepe hem in lyf of grace : and they that ben dede riſe vppe in this manere : firſt / he that hath ſynned dedly by aſſente in herte and is not gone oute by perfourmynge therof in dede / amende hym of that thou3t by repentaunce : and ſo riſe he vppe that was dede withynne the hous of his conſcience : alſo / he that hath performed in dede that he conceyued dedly in thou3te / be he not in deſpeyre / bot thou3 he roſe not with ynne forth / riſe he with outeforthe : ſo that he be not ouerleide with the heuy ſtone of wicked cuſtome. But ferthermore / perauenture I ſpeke to hym the which is ouerleide with that hard ſtone of his wicked maneres / and combred with the heuyneſſe of cuſtome / and ſo is as foure dayes dede and ſtynketh : 3it diſpeyre he not / for thou3 he be depe dede and beryed / criſt Jesu is hi3e of my3t and kan breke all erthely byrthenes / cryinge thoru3 his grete grace and makynge hym to lyue / firſt by hym ſelf with ynneforth / and after takynge hym to his diſciples forto vnbynde hym / and ſo fully reſtore hym to gooftly lyf : ſo that there ſchal leue no ſtenke of ſynne in his ſoule goſtly / no more

¶ Augufti- than did in lazar reysed bodily. *Hec Auguftinus in fen-*
 nus in
 fententiis. *tentiis.*

¶ Ca^m. ¶ Hou the Jewes token her counfeil and conspired
 xxxv^m. azenft Jefu into his dethe.

¶ N. B.

After the reysinge of lazar byforeseide / whan the
 tyme neiȝede in the whiche oure lorde Jesu dis-
 posed to wirke oure redempcioun thorū the
 schedynge of his preciouſe bloode / the deuel /
 fader of envie / armed his knyȝtes and his mynistres /
 and whetted her hertes azenft oure lorde Jesu fynally into
 his deth : and ſpecially by occaſioun of his good and ver-
 tuouſe wirkynges / bot ſouereynly for the reysinge of lazar
 envye kyndeled in her hertes more and more / in ſo mykel
 that they myȝte no lenger bere her woodneſſe withouten
 excuſioun therof azenft Jefu. Wherefore the princes and
 the phariſees gadered a counfeil azenft hym : in the
 whiche counſeille Cayphas / biſſhop of that ȝere / all thouȝ
 he mened wikkedly / prophesied ſothely that Jefu ſchulde
 dye for ſaluacioun of mankynde. And ſo haue we here
 open enſauple that wikked men and reproued of god hauē
 ſomtyme the ȝiſte of prophecie. And ſo by comoun aſſent
 thoo falſe princes and phariſees in that counſeille ordeyned
 vtterly to ſle that innocent lombe Jefu / in to that ende leſte
 alle the peple ſchulde byleue and trowe in to hym : and
 than the Romainys as ſettyng her lawe at noȝt ſchulde
 come and deſtroye bothe her temple and peple. A fooles
 and folye counſele : haue ȝe not writen of the wiſe man /
 that there is no wiſdome ne counſeill azenft god ? And
 therfore it ſchall befallē in contrarie manere to ȝoure
 wikked entent / as it is now performed in dede. For there
 as ȝe ſlowen Jefu leſt the Romaines ſcholde deſtroye ȝoure

place and peple / after byfell aȝenwarde that for ȝe flowen **¶** Notable.
 Jefu ȝoure place and peple was destroyed by the Roȝ
 maynes / as the ſtorie telleth of deſtruccioun of Jeruſalem
 by Tytus and Vaſpaſyan. In the ſame manere it falleth
 ofte ſithes in worldes wiſdome / that is contrarie to the
 wiſdome of god : for ofte ſithes oure lorde god torneth
 into the beſte that the world demeth as worſte and to the
 worſte / and ſpecially there as envie is grounde of that
 entente of worldes wiſdome : as it is ſchewed opounly by a
 notable enſauple in Joſeph whom his bretheren by envie
 after worldes wiſdome ſolden in to Egipte / as to his
 vndoyng : for they wolde not worſchippe hym after his
 ſweuene : bot after it torned into the contrarye effecte by
 goddes grace : for that ſellynge of hym was occaſioun
 and cauſe of his hiȝe avaunſyng and her lowe ſubmiſſioun
 to hym and worſchippyng. And ſo it byfalleth all day as
 men mowe ſee proued by experience in the worldes
 chaungynge.

¶ But nowe leuyng this matere and turnyng to oure
 purpoſe of the forfeide falſe and envious counſeillyng.
 Oure lorde Jefu / euerlaſtyng wiſdome of the fader of
 heuene / to whom may no thing be hidde / knowynge
 this malicious conſpiryng of the Jewes aȝenſt hym : for
 alſo moche as his tyme was not fully comen / in the whiche
 he diſpoſed to ſuffre deth for mannis ſaluacioun / and alſo
 to ȝeuen enſauple / as it is ſeide in the next chapitre by
 fore / to flee malice that it encreſed not by dwellyng / he
 withdrowe hym for the tyme fro the Jewes and wente
 in to a cuntre byſide deſert in to a cite that was cleped
 Effrem / where he dwelled with his diſciples a litel whyle /
 that is to ſaie aboute an ſeuennyȝt. For as ſome clerkes
 ſeien / he reiſed lazare the friday byfore the paſſioun ſonday /
 whan the ſame goſpell is radde in holy chirche : and the

faterday feuennyȝt after he was comen aȝeyne in to Bethanye / as the proceſſe folowyng declareth.

¶ Ca^m.
xxxvj^m.
¶ Matt. 26
et Joh. 12.

¶ How oure lorde Jeſu came aȝeyne to bethanye the Satirday bifore palme ſonday: and of the ſoper made to him there / and of tho thinges done therat.

¶ N.

Oure lorde Jeſu / ſouereyn doctoure and maiſter of alle vertues / not only by worde techynge bot alſo by enſauple ȝeuyng / riȝt as in the proceſſe byfore ſeide / to oure edificacioun he

¶ Pru-
dencia.
¶ B.

uſed the vertue of prudence in fleyng fro his enemyes / and therby ſchewyng that we alſo ſchullen wiſely withdrawn vs fro the wodenefſe of hem that purfewen vs maliciously /

¶ Forti-
tudo.

that is to ſaye whan the tyme and the place asketh. So now he uſed the vertue of goostly ſtrengthe in this turnyng aȝeyn to his enemyes whan the dewe tyme was come / in the whiche he wolde by his fre wille offre hym to the paſſioun / and ſtrongely and myȝtily ſuffre the malice of his purſueres in to the vtterefte ende / that was the harde

¶ Temper-
ancia.

deth. Thus alſo an othere tyme he uſed temperaunce what tyme he flewe / eſchewyng worldes worſchippe /

¶ Juſticia.

whan the peple wolde haue i^made hym her kyng. And aȝeynwarde he uſed riȝtwiſneſſe whan he wolde be worſchipped as a kyng: as it foloweth here after what tyme the peple comen aȝenſt hym with braunches of trees / and othere manere of grete reuerence doynge to hym in the citee of Jeruſalem. And furthermore ſouerenly he uſed this riȝtwiſneſſe after whan he entred in to the temple / and there ſcharpely reproved the falſe couetiſe of preoſtes of the lawe and phariſees: and with a ſcourge drof out the biggeres and the felleres of goddes temple. And ſo uſed the lorde of vertues thiſe foure principall vertues / that is to ſeie prudence and temperaunce / ſtrengthe and riȝtwiſneſſe /

for oure doctrine and informacioun in vertues. Wherefore as he schal not be supposid or demed as variant or inconstaunt ⁊ no more schal none othere that vseth thife forseide vertues after discrecioun / as dyuerse cafes alken.

¶ Bot leuyng this matere. Whan oure lorde Jesu / as it is seide / forto offre hym to the passioun in tyme ordeyned of hym bifore the worlde / come aȝeyne to Bethanye / that is to saye the sabott next byfore palme sonday ⁊ the whiche place is nyȝe Jerusaleme as aboute the space of two myle : there they maden hym a soper his trewe byloued frendes that weren ful gladde of his aȝeyne comynge / and that in the house of Symounde leprose / that hadde that name for that he was somtyme byfore leprose / bot not at that tyme ⁊ for he was heled of oure lorde byfore. And there at that soper were these homely gestes with Jesu / that is to saye lazar / Martha / and Marie hir syster ⁊ and as John noteth specially / Martha serued and lazare satte at the borde with othere that seten also with oure lorde. But Marye / fulle of brennyng loue to Jesu / and tauȝt with ynneforth of the holy goost / toke a ful preciouſe oignement and schedde vpon his hede ⁊ and also anoynted his feete : of the whiche preciouſe oignement the swete fauour filled all the house.

¶ Now lete vs abide here awhile and take hede ¶ N. inwardely of the forseide notable poyntes. And first / hou oure lorde Jesu wolde haue this soper specially in that house of the forseyde Symounde / that was a pharisee / as it is seide byfore / and yn whose house that selfe Marye firste anoynted hym with preciouſe oignement and with ynwarde sorwe and bitter teres of contricioun ⁊ but nowe more perfytly with vnspekeable ioye and full swete teres of deuocioun / and that knewe wele oure lorde byfore. And for that oon skile he chafe that place at that tyme

ſpecially for Maries ſake / as we mowe reſonably ſuppoſe : for no dowte that ſche loued ſpecially that place in the whiche ſche fonde firſt that grete grace of forȝeuynge of hir grete ſynnes / as it is ſeide : and ſo it was more likynge to hir there to doo that excellent dede of deuocioun / ſchewynge hir feruent loue to Jeſu. Alſo he wolde haue that ſoper in Symounde hous / knowynge his charite and his trewe affeccioun contynuede to hym and to his diſciples / not withſtondynge the frendely reprehencioun before by cauſe of Marye : and alſo for the more opoun witneſſe of the trewe reyfinge of lazare / that ete and dranke as othere didde in that houſe of the phariſee opounly and in preſence of many Jewes that comen at that tyme thidder to ſee not onely hym ſelf / Jeſu / bot alſo lazar / as John ſpecially telleth.

¶ And ſoo we mowe ſee at that ſoper and in that hous thife foure perſones doynge to oure lorde Jeſu trewe ſeruice in dyuers maneres / that is to ſaye the mayſter of the hous by charitable hoſpitalite : lazar by opoun witneſſynge of his godhede : Martha by beſy myniſtrynge / as longeth to trewe actif lyffe : and marye by feruent loue and deuoute worſchippyng / as longeth to hyȝe conſtemplatyf lyffe. Bot on the other ſide we mowe ſee in contrarye manere othere ȝeuynge occaſioun of offence to oure lorde Jeſu by envie / falſe couetiſe / and wrongful demynge : as envious Judas / that forto coloure his falſe couetiſe / grucchyng as of the loſſe of ſo moche money ſpended in that precious oignement / pretendeth falſely the releuynge of pore men there by : and ſeyde that it myȝte better haue ben ſolde for thre hondred pens and ȝeuē to hem that neded. And othere alſo / meued by his wordes / but othere weies and in good entente as it ſemed for pore men / grucched and were greetly ſtired

agenst marie as for so grete losse of that preciouſe oignement. But ſche kepynge ſilence / oure lorde answered for hir / as he didde tweyne tymes byfore : now reprehendynge hem and declarynge that goode dede euer to be hadde in mynde / as in anoyntyng byfore of his body in to the buryenge that folowed after.

¶ A lorde Jesu / howſorwful and diſcomfortynge was this worde that ſo opounly declared thy deth to marie ſpecially and to alle othere trewe ſrendes that there weren / but ſouereynly to thy bleſſid moder : for as we mowe ſothely byleue that worde perſid her herte more ſcharpely than eny ſwerde. And ſo than was al the myrthe of that feſte torned in to ſorwe : and namely for alſo myche as they knewen that the Jewes hadde vtterly conſpired in to his deth. But neuertheles that falſe traytour Judas continued in his envious indignacioun : and hereof he toke occaſioun to bytraye him and felle hym / as he didde the Wedneſday next folowyng / for xxx^{ti} pens / where of we ſchulle ſpeke here after.

¶ Here mowe we ferthermore note ſpecially to purpoſe that they are of Judas parte that reprehenden almes dedes / offrynges / and othere deuociouns of the peple done to holy chirche / holdinge alle ſuche giftes of deuocioun but folie / and ſeienge that it were more medefull and better to be ȝeuen to pore men. O Judas ! that thus pretendſt with thy mowthe the releuyng of pore men / there as ſothely in the entent of thy herte / that is grounded in envye agenſt men of holy chirche / it perteyneth not to the of pore men but rather thyne owne falſe couetiſe in excuſacioun of thyne nygunrye / that haſt none deuocioun and noȝt wilt ȝeue of thyne owne goode. For experience openly techeth that comounly alle ſuche Judas felawes ben als couetous or more than eny othere : and that ſchal he fynde ſothely in dede

¶ Nota
contra
lollardos.

¶ Nota
bene.

¶ Marc. 12
et Luc. 21.

¶ Pro-
cessus.

who so hath to done with hem in one manere or othere. We reden in the gospell of oure lorde Jesu in dyuerse places / and specially now here after azenst his passioun / that he reprehended scharpely the scribes and the pharisees oftesithes / namely of couetise: but we fynde not therfore that euere he badde the puple to withdrawe outhere dymes or offrynges or othere ziftes of deuocioun done to hem: but azenwarde badde hem alway doo her dewete after the lawe / and commended her fre deuocioun in offrynges / as it is opounly schewed in the gospell of marke and of luke. Whan oure lorde Jesu byhelde hou riche men puttene hire ziftes or offrynges to the temple into the arche that was cleped treforie / or a coffre hauynge a hole abouen in manere of stokkes that ben now vsed in chirches / the whiche arche was cleped gazophilacium / and among hem he sawe a pore wydowe offerynge tweyne mytes / the ferthe parte of a sicke / and that was the substaunce of hir lyflode: and than oure lorde / not reprehendynge one or othere / bot rather commendynge souerely / preysede the pore wydowe for hir grete deuocioun / and seide that hir litel zifte in goddes sight passed alle the grete ziftes of the riche men. Here mowe we see / 3if we take heede to alle the circumstaunces / that by this onely processe and sentence of oure lorde Jesu / Judas and his felawes ben sufficiently reproued and confounded in her false opinioun and doctrine azenst holy chirche / seide byfore.

¶ But now leuyng this processe turne we azen to Bethanye / ymagynynge hou oure lorde Jesu after the forseide soper in the house of fymounde went with lazar and his sistres to her hous / the whiche was her comoun hosterye / and namely thoo fewe dayes folowynge in to his passioun: for there he ete on dayes and slepte in nyghtes with his disciples: and also his blissed moder with

hir sistres: for alle they worschipden hir fouereynly / as worthy was / but specially Mawdelayne / that wolde neuere departe fro hir. Than amonge thoo his trewe frendes oure lorde Jesu / that they schulde not be to myche abasshed or destourbled with that vnkouthe dede to come / tolde hem that he wolde on the morwe goo opounly into Jerusaleme. And thanne were they alle fouereynly afferde / and preyeden hym hertely / and his moder namely / that he wolde not putte hym self so vtterly in to his enemyes hondes / and femely ferthermore into the deth that was conspired with oute faille aȝenst hym of the Jewes. But oure gode lorde / comfortynge hem aȝenwarde / bad hem drede noȝt and seide: It is the fadres wille that I take this iorney: and he schal kepe vs and so ordeyne for vs at this tyme that ȝe schulle see me among alle myn enemyes in the grettest worschippe that euere ȝe seie me: and they schulle haue no power nowe aȝenst me: but after that I haue done al that I wole / to morwe at euen we schul come hider aȝeyne sauf and founde. And than thorouȝ thise wordes they were all wele comforted / but neuertheles all wey dredynge.

¶ Hou Jesu come to Jerusaleme vpon palme sonday.

¶ Cam.
xxxviij^m.
¶ B.

THe sonday after / erly vpon the morwe / oure lorde Jesu disposed hym / as he had seide / to goo into Jerusaleme in a newe manere and an vnkouthe / other weies than euere he did byfore: but to fulfille the prophecie of zacharie the prophete seide to that purpose. And whan he with that litel but blissed companye come to a place in mydde way / that was cleped Bethfage / he sent tweyne of his disciples in to Jerusaleme / and bad hem brynge to hym an asse and her fole that were tyȝed there in the comune

weye and ordeyned to serue pore men at her nede that hadde none bestes of her owne. And whan they were brouzt / and the disciples hadde leide her clothes vppon hem / oure lorde mekely fette him first a litel while on the asse and after on the foole / ridynge in that symple array toke his way forth in to Jerusaleme. A lorde Jesu / what sȳt was this to see the / king of kynges and lorde of all the wolde / ride in suche arraye / namely in to that solempne citee of Jerusaleme ! But sothely this thow dedist / as alle thyne othere dedes / to oure informacioun and ensauple : for we mowe see and vnderstonde that in this manere of worldes worschippe takynge thou despisedest fully alle the pompe of veyne worldes worschippe / hauynge in stede of goldene harneys and curiouse fadeles and brideles / symple clothes and hempen halteres.

¶ And whan the peple herde of his comynge / by cause of the grete myracle that was publisched byfore of the reysynge of lazare / they wenten aȳenst hym and resceyued hym as kyng with ympnes and songes and grete ioye / strawynge in his weie her clothes and braunches of trees. But with this ioye oure lorde Jesu meynede sorwe and wepinge : for whan he come nyȳe the citee he wepte there vppon / seynge bifore the destruccion therof that came after / and sorwynge for here goostly blyndenesse.

¶ Nota
Jesum
quater
fleuisse.

¶ For we schulle vnderstande that / as holy writt maketh mynde / oure lorde wepte notably thre tymes : one tyme / in the deth of lazare / the wrecchednesse of mankynde wherby he is nedede to deye for the firste synne. An other tyme he wepte for the goostly blyndenesse and vnkunning of man : as now at this tyme of hem that dwelled in that citee of Jerusaleme that wolde not knowe the tyme of her gracious visitacioun / and therefore after was to come to that citee her vtter destruccion. The

thridde tyme he wepte the grete trespace and malice of man : and that was in tyme of his passioun / hangyng on the crosse : for he sawh that his passioun was sufficient for sauacioun of alle men : but neuertheles it took not effecte of profizte in alle / for not in reproued and harde hertes and obstynate to doo penaunce / that wole not forthinke hem and amende hem of her synnes. And of this wepyng speketh the apostle poule / where he seith that Jesu in tyme of his passioun with a grete crie and wepyng teres was herde of the fader for his reuerence. And of thise three wepyng tymes speketh holy writte. Also holy chirche maketh mynde that he wepte the ferthe tyme / and that was whan he was a 3ong childe : and that wepyng was forto hyde to the deuele the mysterie of his Incarnacioun. Byholde we now oure lorde Jesu so wepyng / and that not feynnyngly bot effectuely and largely / with a sorwful herte / specially for her dampnacioun with outen ende / with destruccion temperel of hem and of her citee. And as we mowe sothefastly trowe / his dere moder and all that bleffid companye seenge hym wepe so / myzte not conteyne hem fro wepyng at that tyme : and no more schulde we whan we seen losse of foules.

¶ Thus oure lorde Jesu / ridyng on the asse / and hauyng in stede of princes / erles / and barouns / his pore and symple disciples aboute hym / with his moder and othere deuoute wommen solowyng / entred in to that solempne citee : and also the peple doynge hym greet worschippe / as it is seide bifore. Of the whiche comyng all the citee was greetly stired. And so wente he firste in to the temple and kest out therof biggeres and filleres azenst goddes lawe / as it is seide here bifore the xxxij chapitre. And there was he standyng opounly in the temple / prechyng

and anfwerynge to the princes and pharisees all the day til it drowe towarde euene. And so he and his / stondynge al the day fastynge after the grete worschippe byfore / there was not one that wolde ones bidde him drynke : wherfore at euen he went with his disciples to his homely hosterye / Bethanye : goynge so symply thoru; the citee with that litel companye that come on the morwe with so grete worschippe.

¶ Nota.

¶ And here mowe we confidre that it is litel to charge and litel force of worldes worschippe / that is so sone done and listly passeth away. But what ioye trowe we that his moder and Mawdeleyne and othere trewe frendes hadden whan they seien hym so worschipped of the peple / and namely at nyzt whan he was comen with hife / sauf and in prosperite to Bethanye? Sothely he all onely knoweth / oure lord Jesu that is euere blissed with outen ende. Amen.

¶ Ca^m.
xxxviiij^m.

¶ What oure lorde Jesu dide from palme sonday in to the thorfdays after next sewyng.

¶ N.
totum.

OUre lorde Jesu / full of charite and welle of charite / willynge to schewe bothe in worde and in dede his fouereyn charite as wele to his foes as to his frendes / and desiryng that no man schulde be lost / bot alle saue : whan it drowe to the ende of his dedly lyf here / and his passioun tyme was nyh at honde / he trauailed besily in prechyng and techyng opounly to the peple / and specially in these thre dayes : that is to say firste on the sonday / as it was now last treted / and after on the monday and the tuesday togedir sewyng. In the whiche dayes he come erly on the morwe in to the temple / and there contynuede in prechyng and techyng to the peple and desputyng

with the scribes and the pharisees / and answerynge to her desceyuable questiouns and many subtile temptynges. And so he was occupied fro the morwe in to the euen^e tyde / whan he went with his disciples to his reste at his homely hoftrie with lazar and his sistres in Bethanye / as it is seide bifore. But for also myche as it were longe processe to trete in specialle of alle the materes that tyme bytwixe oure lorde Jesu and the Jewes / and lettynge fro the purpos that we ben now ynne of the passioun : therfore passyng ouer all the parables and ensaumples by the whiche oure lorde reprehendede the Jewes / and othere processe of that tyme in special / we mowe in general confidre on the toon side how the princes and pharisees / seenge the fauour of the peple to Jesu and therfore dredynge to performe her malice aʒenst hym opounly / casten sotelly and felly to taken hym in worde / outh^er aʒenst her lawe or elles aʒenst the tribute payed to the Emperoure of Rome : wherby they myʒte accusen hym as worthy the deth. But oure lorde / to whom alle the priuete of mannis herte is opoun / knowynge the sotelte and the malice of hem / answered so wysely to alle her questiouns / and so couertly in trewthe sette his wordes that they were sufficiently answered / and ʒit they myʒte not haue her entente in eny parte. But at the las^te they were so confounded that they dorste no more aske eny questioun of hym. And than after oure lorde Jesu scharpely reprehended the pryde / the ypocrisie / the couetise / and othere wicked condiciouns of hem / and specially of the scribes and the pharisees / seyenge to hem in these wordes : Woo to ʒow scribes and pharisees / that louen worldely worschippes in many maneres : and so forth of othere vices. Neuertheles there with he badde the peple that they schulde kepen and fulfille alle her

techynge: but that they schulde not folwe her werkes and yuel lyuyng. At the laſte reherfynge the vnkyndneſſe of the Jewes aʒenſt god in generalle / by name of the citee of Jeruſalem: for alſo moche as he was ſo ofte beſy to gedre hem to gidre / as a henne doth her chekenes / in to the wey of her ſauacioun: and they wolde not. And therfore tellynge hem byfore here deſtruccioun ſolowyng / temperele and euerelaſtyng / he laſte hem and withdrowe him out of the temple: and with his diſciples and othere manye of the Jewes that beleued in hym / he wente in to the mounete of olyuete / where he tauʒte hem more ouer by enſaumples how they ſchulde diſpoſe hem and make hem redy into her laſte ende: and fynally tolde hem of the day of dome: in the whiche goode men that ſchulde be founden on the riʒt half of god ſchulde haue euerlaſtyng lyf / and wicked men on the lyft halfe euerelaſtyng forwe and endeles deth.

¶ Thus made oure lorde Jeſu an ende of his open prechynge to the peple of Jewes on the tueſday to fore euen: and after in priuete ſeide to his diſciples: Wite ʒe wele that after thiſe tweyne dayes paſke ſchal be made / and than mannis ſone ſchal be bitraied ſorto be crucified.

¶ A forwefull worde was this to alle his trewe diſciples: bot the falſe traytour Judas was glad therof / thenkyng anone by inſtigacioun of Sathanas that was entred in to his herte / hou he myʒte be occaſioun of his deth fulfille his falſe couetiſe. And herevpon he ſlepte not: but anone on the morwe / that was the Wedneſday / whan the princes of preoſtes with the Aldermen and ſcribes weren gadered in Cayphas hous / the biſſhop / ſorto counſeile how they myʒte be ſleiʒte take Jeſu and ſlee hym / bot not in the feſte day for drede of the peple / Judas aſpienge and knowynge this counſeil went to hem and

¶ Tradicio
domini fe-
ria quarta.

proferede to take hym to hem at her wille / so that they wolde mede hym and done hym why. And they / gladde of this profre / graunted and ordeyned to paye hym thretty grete pens / of the whiche euery peny was worthy ten comune pens / as now oure grote is worthe foure comune pens. And so falskede and couetise / malice and treccherye / were accorded in to the deth of Innocens. And than hadde that false traytoure his couetouse desire of the prife of that forsaide oignement that he grucched fore as losse / that is to seie thre hondred pens. And fro that tyme he souzte oportunte how he myzte betraye Jesu with oute the presence of the peple. And for this betrayenge of oure lorde vppon the Wednesday is that day resonably ordeyned most of penaunce doyng and abstinence in the weke after friday. This was the processe of the cursed parte / Judas and the Jewes / on that Weddenesday.

¶ Quare
ieiunatur
feria
quarta

¶ But on that othir parte / what didde oure lorde Jesu and his blissed companye that daye we fynde not writen expresse in the gospelle. For sothe it is that he went not in to Jerusalem ne appered opounly to the Jewes that day. Me thinketh it resonably to be trowed that he was than for the moste parte occupied in prayere for the perfourmyng of redempcioun of mankynde that he come fore : and not only for his frendes that trowed in hym and loued hym / but also for his cruele enemyes : fulfillynge the perfeccioun of charite that he hadde tauht byfore to his disciples in prayere for here enemyes and hem that schulde pursen hem : and therwith knowynge and seenge in spirite the forseide malice of Judas the traytour and the Jewes in that day vtterly kaste azenst hym and into his deth. And so skilfully men mowe suppose that in that prayere to the fader specially he seide the psalme *Deus laudem* / that dauid seyde in prophecie of hym and of

Judas and his othere enemyes longe tyme bifore. But than most properly it was seide of hym self: not desiryng by the wordes of that psalme veniaunce of his enemyes / as it semeth after the sentence of the lettre: bot conformyng his wille ryhtwisly to the wille of the fader / and prophecieng the ryhtwis punyschyng and vengeance deseruyng of hem that so maliciously conspired azenst hym and after obstynatly contynuede in her synne.

¶ Also for also moche as that was the laste day that he thougt to dwelle in that manere of bodily conuerfacion with that good and byloued meyne / lazar and his sistres / he occupied hym that day the more specially with hem in gostly comforte of hem by his edificatyf and holy wordes / as he was wont alway to doo: but now at more leyser to strengthe and conforte hem azenst the grete sorwe that was to come after by cause of his passioun. And fouereynly / as we mowe trowe / in homely comunyng with his blissed moder to hir special comforte: and also with Magdeleyn specially / that euere was thursty to drynke of his swete goostly wordes: of the whiche he zeue vs inwarde taste and sauour / Jesu crist / blissed with outen ende. Amen.

¶ Cam.
xxxix^m.

¶ Of that worthy soper that oure lord Jesu made the nyzt byfore his passioun / and of the noble circumstauncis that bifel therwith.

WHan the tyme came in the whiche oure lorde Jesu hadde disposed / of his endeles mercy / forto suffre deth for man / and to schedde his preciouſe blood for his redempcioun / it liked hym first to make a soper with his disciples as fore a mynde euere lastyng of his grete loue to hem and all mankynde: and forto fulfille the figure of the olde

lawe and bygynne the trewthe of the newe lawe / and performe the mysteries that were to come of his preciousse passioun. This soper was souereynly worthy and wonderfull / and grete and wonderful thinges weren done theratte. Wherefore jif we here take good entente with inward deuocioun therto and to tho thinges that oure lorde Jesu didde theratte / that curtayse lorde wole not suffre vs goo fastynge therefro : but he schal feden vs of his grace / as we tristely hope / with myche goostly comforte thereof. We schulle vnderstonde that foure thinges specially byfelle at this soper : of the whiche inwarde meditacioun schal by resoun stire oure loue to oure lorde Jesu / and kynde the gostly fyre of oure deuocioun. The firste is that bodily soper and the manere therof in fullyng of the lawe. The secounde is the waschyng of the fete of the disciples by oure lorde Jesu. The thridde is the ordinaunce and the consecracioun of that preciousse sacrament of his blessed body. And the ferte is that noble and fructuose fermoun that he made to his disciples. Of the whiche foure we schulle speke and see by proceffe and in ordre. As to the firste / that is the bodily soper / we schulle haue in mynde that petir and John / at the biddynge of oure lorde Jesu / 3eden in to the citee of Jerusaleme to a frende of theires / that dwelled in that parte of the citee that was cleped mount syon / where there was a large house on losse strawed and able forto make this soper inne. And so after / oure lorde Jesu with the othere disciples entrede in to the citee and came to the forseide place on the thorsday towarde euen.

¶ Nota
quattuor
meditanda.

¶ Primum
De cena.

¶ Now take hede and byholde with all thy mynde / thou that redeft or hereft this / all that folowen that ben tolde / spoken / or doon : for they ben ful likynge and sterynge to grete deuocioun. For in this proceffe is the moeste

ftrengthe and gooftly fruyte of alle the meditaciouns that ben of the bliffed lyf of oure lorde Jefu : principally for the paffyng tokenes and fchewynges in dede of his loue to mankynde : wherfore here we fchulle not abregge as we haue in othere places / but rather lengthe it in proceffe.

¶ Nota de
Johanne
euangelifta.

¶ Now than byholde oure lorde Jefu / after he was comen to the forfeide place / hou he ftant in fome parte bynethen / fpekynge with his difciples of edificacioun / and abydinge til it was made redy for hem in the forfeide hous alofte. And whafne alle thinges weren redy / feint John / that was moſte homely and famylier with oure lorde Jefu / and that befily went too and fro to fee that all that neded were ordeyned and done / came to hym and feide : Sire / 3e mowe goo to fopere whan 3e wole : for alle thinges ben redy. And than anon oure lorde Jefu with the xij apoſtles went vppe : bot John allgate next hym and by his fide with oute departynge : for there was none that fo truely and famyliarly drow3 to hym and folowed hym as he didde : for whan he was take he folowed hym whan othere fledde / and was prefente at his crucifienge and at his deth : and after he laſte him nou3t til al was done and he was buried : and ſo at this fopere he fatte next hym / thou3 he was 3onger than othere. What tyme thanne oure lorde Jefu with the xij apoſtles came vppe to the borde where vppon thei ſchulde ete : firſt ſtondyng there aboute they deuoutely feiden graces / and after he hadde bliffed they feten downe alle aboute that borde / but John next Jefu / and that vppon the grounde / as the manere was of olde men byfore.

¶ Nota de
tabula in
cena.

¶ But here we fchulle vnderſtonde alfo that that borde was ſquare / as men ſuppoſen / made of dyuerſe bordes ioyned to gidre : and / as men ſeien that han ſeen it at Rome in the chirche of lateranenſis / it conteyneth in

euery parte of the foure square the space of tweye armes lengthe and somewhat more : so that in euery side of the square borde thre disciples seten / as men supposen / thouȝ it were streijtely / and oure lorde Jesu in some angule : so that they alle myȝte reche in to the myddes and ete of one disshhe : and therefore they vnderstode hym not what tyme he seide : He that with me putteth his honde in to the dische or dobeler / he schal betraye mee. Thus we mowe ymagyne and suppose of the manere of her sittynge at the borde.

¶ Also we mowe vnderstonde in the etynge of the paske lombe that in that tyme they stoden aboute the borde vpper riȝt / haldynge staffes in her hondes / after the biddynge of moyses lawe / that oure lorde come to fulfille : so that thouȝ they stoden in that tyme / neuertheles they seten also in other tyme / as the gospell telleth in dyuers places : and elles myȝte nouȝt John haue leide his heued and rested hym in manere of ligginge vppon the brest of Jesu.

¶ What tyme the paske lombe was brouȝt to the borde / roasted after the lawe / oure lorde Jesu / that was sothefaste lombe of god with outen weme of synne / and that was in myddes of hem / as he that serueth and mynystreth / toke the lombe in his blissed hondes and kutte it and departed it and ȝaf to the disciples / biddynge hem eten gladly and confortynge hem with louely chere. Bot thouȝ it so was that they eten as he badde : neuertheles comforte they myȝte none haue / for also moche as they dredde all wey lest there schulde falle ouȝt aȝenst her lorde in that nouelte. And so as they eten he tolde hem the forwful dede more opounly and seide : I haue desired forto ete with ȝow this paske lambe byfore I suffre the deth / for sothely on of ȝow shal betray me. This speche went to her hertes as an scharpe swerde. Wherefore they cesseden of etynge and

¶ Agnus
paschalis.

lokedden eche on othere / and feiden to hym : Lorde / whether I be he ?

¶ Here 3if we take good hede we oweth to haue ynward compaffioun / bothe of oure lorde Jefu / and alfo of hem : for it is no dowte they were in ful greet forwe. But the traytour Judas lafte not of etynge / for thife wordes of betrayenge fchulde not feme as perteynyng to hym.

¶ Than John at the instaunce of Petir asked of oure lorde and feide : Lorde / who is he that fchal betraye the ? And oure lorde Jefu priuely tolde hym / and / as to hym that he loued more fpecially / fpecified who was that traytour. And John thereof gretly aſtonyed / and wounded with grete forwe to the herte / nouȝt wolde telle Petir / but turned him to Jefu and foftely leide down his heued vppon his bliffed breest. And / as feynt Auftyn feith / oure lorde wolde not telle Petir who was the traytoure : for and he hadde wifte / he wolde haue al to toren hym with his teeth.

¶ Auguſti-
nus in
Omelia
dixit Jeſus
Petro.

¶ Nota de
contempla-
tavis.

¶ And as the ſame feint Auftyn feith / by petre ben figured and vnderſtande thei that ben in actyfe lyffe : and by John they that ben in contemplatyf. Wherefore we haue here doctrine and figure that he that is contemplatyf meddeleth hym not with foreyn worldely dedes : and alfo he fecheth not vengeance with outeforthe of the offences done to god / but is ſory with ynneforth in his herte : and torneth hym onely to god by deuoute prayeres / and the more ſaddely tornyng hym and drawyng hym to god committeth alle thing to his diſpoſicioun and ordynaunce. Thouȝ it ſo be that he that is contemplatyf ſomme tyme goth oute by zeale of god and profite of mannis ſoule / as whan he is cleped therto. Alfo in that that John wolde not telle peter that he badde hym aſke of the traytour / we mowe vnderſtonde that the contemplatyf ſchal not reuele

the priuete of his lorde ⁊ as it is writen of seynt Fraunceys : ¶ *Nota de
sancto
Francisco.*
that priue reuelacions he reueled not with oute forthe /
bot what tyme that nede made hym fore hele of mannis
soule / or the fterynge of god by reuelacioun meued him
therto.

¶ Now forthe in oure proceffe / byholde we the grete
benignyte of oure lorde Jesu that so homely suffereth his
derlynge John enclyne and reste vppon his blissed breest.
Lorde / hou tenderly and trewely they loueden to gidre !
This was a fwete reste to John / and a profitable to alle ¶ N.
cristen soules ⁊ in the whiche / as clerkes seyn / he drank
of that welle of euerelastyng wifdome the precioufe drynk
of his holy gofpell / with the whiche after he confortd
all holy chirche and ȝaf it as triacle aȝenst the venyme of
dyuerse heretikes. Byholde we ferthermore othere dis-
ciples ful fory of the forseide worde of betrayenge of oure
lorde Jesu / not etynge bot lokynge echone on othere / as
they that wiste not what counseile or comforte they myȝte
haue in this caas. And thus moche at this tyme suffiseth
touchynge the firste article of that bodily soper / and of the
etyng of the Paske lombe in fulfillynge of the lawe and
endynge of the figure that oure lorde Jesu didde it fore.
And as clerkes seien / we fynde not that oure lorde ete ¶ N.
flesche in all his lyf / bot onely at this tyme in etynge of
that lambe / more for mysterie than for bodily fode.

¶ Touchynge the secounde poynt / that is the wasch- ¶ *Secun-
dum :
Pedum
ablucio.*
ynge of the disciples feet. We schulle vnderstande that
after the forseide proceffe oure lorde Jesu rose vppe fro the
forseide soper / and also his disciples anon with hym / vn-
wetyng what he wolde doo ferthermore / or whider he
wolde goo ⁊ and than went he with hem downe in to the
neither hous / vnder the forseide losse / as they seien that
han seen that place. And there he badde alle the disciples

fitte adowne / and made water be brouȝt to hym ⁊ and than he caste of his ouerclothes / that weren peraunter cumbrofe and lettynge to that he thouȝte doo / and girde hym with a lynnē clothe / and putte hym self water in to the bafyne that was of ſtone / as men ſayen / and bare it and ſette it byfore Petres feete / and kneled down forto waſche hem. But Petir gretly abaſched and aſtonyed of that dede / as no wonder was / firſte forſoke to haue that ſeruice of his lorde as inconuenient to hym ⁊ but after he herde his threte that elles he ſchulde haue no parte with hym in bliſſe / turned his wille into better and mekely ſuffred hym to done his wille.

¶ Medita-
cio.

¶ Nota
humili-
tatem
domini
Jefu.

¶ Now ȝif we ȝeue here good entent to the dedes of oure lorde Jefu and all that ſoloweth in this tyme / ſothely we mowe with grete wonder be ſtired ſpecially bothe to the loue and drede of hym. For what was that to ſee the kynge of bliſſe and that hiȝe lorde of maieſtie knele down and bowe hym to the feete of a pore fiſſhere / and ſo forthe to alle othere that there ſeten aboute ⁊ and ſo with thoo bliſſed handes waſche her foule feete and after tendirly wipe hem / and more ouer deuoutly kiſſe hem. Sothely he that was ſouereyne maſter of mekenefſe ſchewed vs in this dede and tauȝt vs a perfyȝt leſſoun thereof ⁊ and ȝit more ouer in that he didde the ſame lowe ſeruice to his treytour commendeth ſouereynly his paſſynge mekenefſe. But wo to that harde herte / ȝe harder than the adamaunde or eny othir thing hardeſte ⁊ that melteth not or ſofteth not with the hete of ſo grete fire of charite and profounde mekenefſe / and that dredeth not that lorde of maieſte in that dede ⁊ but aȝeynewarde frowardely thenketh and procureth dethe and deſtruccioun of hym that euere was ſo innocent and ſo trewe louynge. Wherefore it is bothe wonderfull and dredfull the grete benygnyte and meke-

neffe of oure lorde Jesu / and the grete obstynafie and malice of that traytour Judas azeynwarde.

¶ Whan this waschyng was done in mysterie / as it is seide / he went azen vppe to the place of the forseide fopere : and whan he was sette with hem / he tolde hem the cause of the forseide dede : and that was that they schulde folowe hym in mekenesse eche to other / as he 3af hem ensauple that was her lorde and maistre : and that they schulde not onely wasche othere seete / but also forzeue trespases done to othere : and wille and doo good to othere / as it is vnderstande by his wordes that folowen after whan he seide to hem : 3if 3e knowe thise that I haue done to 3ow / 3e schulle be blissed 3if 3e fulfille hem in dede. Here also aftir the firste messe that was the paske lombe / as it is seide bifore / whan they were waschen and made clene / he serued hem withe the secounde messe of his owne precious body / that was deynte of alle deyntees : as men vsen in bodily fedyng and festes / first to be serued with boystous and homely metes / and after with more delicate and deyntees. Where of foloweth here after touchyng the thridde article.

¶ Pro-
cessus.

¶ N.

¶ As anemptes the thridde article of that hi3est sacrament of Jesu preciou3e body / lyfte we here vppe oure hertes souereynely / and bythenk we inwardly / wonderyng of that moste worthy dignacioun and vnspekeable incomprehensibile charitee / thoru3 the whiche he bytoke hym self to vs / and laste to vs in to mete and goostly fode / makynge and ordeignyng that preciou3e sacrament in this manere. Whan he hadde wasche his disciples fete and was gone vppe azeyn with hem there he byfore satte at the fopere / as it is seide / as for an ende of the sacrifices of the olde lawe and bygynnyng of the newe testament / makynge hym self oure sacrifice / he toke brede in his

¶ Tercius
articulus.

¶ B. N.

holy handes and lifte vp his eijen to his fader / al myȝty god / and bleffed the brede and feide the wordes of confecracioun there ouere : by vertue of the whiche wordes brede was turned into his body : and than he ȝaf it to his difciples / and feide : Taketh and eteth / for fothe this is my body that ſchal be taken and ȝeuen for ȝowe. And after in the ſame manere takynge the chalys with wyne / feide : Taketh and drinketh alle here of / for this is my blood that ſchal be outſchedde for ȝow and manye in remiffioun of fynnes. And after he ȝaf hem power of that confecracioun and alle preoſtes in hem / and feide : This doth ȝe as ofte as ȝe take it in mynde and commemoracioun of me.

- ¶ Take now good hede here thou criſten man / but ſpecially thou preoſt / how deuoutly / how dyligently and trewely thy lorde Jeſu criſte firſte made this preciouſe ſacrament : and after with his bliſſed handes mynſtred it and communed that bliſſed and his byloued meigne.
- ¶ N. And on the tother ſide take hede with what deuoute wondre firſte they ſeie hym make that wonderfulle and excellent ſacrament : and after with what drede and reuerence they toke it and reſceyued it of hym. Sothely at this tyme they leſte al theire kyndely reſoun of man / and onely reſtede in trewe byleue to alle that he feide and didde / byleuyng with oute eny dowte that he was god and myȝt not erre. And ſo moſte thou doo that wolt ſele and haue the vertue and the goſtly ſwetneſſe of this bliſſed ſacrament. This is that ſwete and preciouſe memoriale that ſouereynly makith mannis ſoule worthy and pleſyng to god alſo ofte as it is dewely reſceyued / other by trewe deuoute meditacioun of his paſſioun / or elles / and that more ſpecially / in ſacramentale etynge there of. Wherefore by reſoun this excellent ȝiſte of loue ſchulde kyndeſe mannis ſoule and enſlawme it all holy
- ¶ B.

in to the 3euer therof / oure lorde Jesu crist : for there is no thing that he my3t 3eue and leue to vs more derz worthe / more swete / or more profitable than hym self. For with outen eny dowte he that we resceyuen in the sacrament of the au3ter is he that selue goddes sone Jesu / that took flesche and blood and was borne of the virgyne marye : and that suffred deth on the crosse for vs / and roos the thridde day to lyffe : and after steyhe vp into heuene / and sitteth on the fadres r3t side : and that schal come at the day of dome and deme all mankynde : in whose power is bothe lyf and dethe : that made bothe heuene and helle : and that onely may saue vs or dampne vs euer with outen ende. And so he that self god and man is conteyned in that litel ooste that thou seest in forme of brede : and every day is offred vp to the fader of heuene for oure gostly hele and euer lastynge saluacioun. This is the trewe byleue that holy chirche ¶ N. hath tau3t vs of this blissed sacrament.

¶ But 3it more ouer lete vs fitte a litel lenger at this worthy lordes borde / Jesu : and take we hede ynwardely to oure gostly fode and comforte / more specially of that precioufe and most deynteth mete that is there sette by fore vs / that is the blissed body of oure lorde Jesu in this holy sacrament bifore seide. And so by inward confideracioun taste we the swetnesse of this heuenly foode / hauynge firste in mynde the gracious and resonable makynge and ordynaunce of that blissed sacrament : and after the grete worthynesse and merveillous worchyng there of in chofen foules to comforte and strengthinge of oure feithe. As anemptes the firste poynte / we schulle ¶ Primum. vndirstonde that all my3ty goddes sone / the secounde persone in trinite / wyllynge of his fouereyn charite and endeles godenesse to make vs pertyneres of his godhede

he toke oure kynde and by came man to make men as goddes. And ferthermore that he toke of oure kynde that was flesche and blode: al he gaf to vs for oure hele and oure saluacioun: for he offred to his fader of heuene vppon the auzter of the crosse his blifed body for oure reconfilynge: and he schedde his precious blode in to prife forto bygge vs oute of oure wrecched thraldome / and to wasche vs and make vs clene of all synne. And for also mykel as he wolde that the mynde of that hize grete benefice schulde dwelle in vs euerlastyngly / he gaf to alle trewe cristen puple his body in to mete and his blode in to drynke / vndir the likkenesse of brede and wyne / in manere as it is seide bifore in the firste makynge of this blifed sacrament.

¶ But now here byholde we inwardely and take we gode hede what wonder thing it was to the apostles than to see oure lord Jesu / verray man as they were / sittynge with hem bodily: and there with holdynge in his hondes that self body in that that semed to hir bodily fyst nouzt elles bot brede: affermynge thus sothely: This is my body that schal be geuen for 3ow: and also of that that in the Chalice semed onely verray wyne: This is my blood that schal be schedde for remissioun of 3oure synnes. And so that selfe body that they seizen with hir bodily eyze byfore hem was sothely vndir that fourme of brede: and that selfe blode that was alle hole in his bodye was there in that chalice in the forme of wyne. But than was not that brede as it semed / and as it was byfore the wordes of consecracioun: ne wyne as it semed in felue manere: but only the liknes or the forme of brede and wyne / conteynyng verrey cristes flesche and blode / as it is seide. But what mannys resoun or witte myzt comprehende this at that tyme? Sothely / none. And therefore

the trewe apostles at that tyme lasten alle her bodily refoun and witte / and rested only in trewe byleue to her lordes wordes / as it is seide bifore / faue Judas that was reproued for his falskede and mysbyleue / and therfore he rescyeued that blissed Sacrament in to his dampnacioun. And so done alle thoo that bene nowe of his parte: the whiche falsely byleuen and seien that the holy Sacrament of the au3ter is in his kynde brede or wyne / as it was bifore the consecracioun / bycause that it semeth so to alle her bodily felynge / as in sizte / taste / and touchyng. The whiche ben more reprouable as in that parte than Judas: for they seen not Jesu bodily byside that sacrament as he didde: and therfore it is li3ter to hem forto byleue / and more to here dampnacioun 3if they byleued not / as god hym self and holy chirche hathe tau3te: namely / sithe that trewe techynges of this blissed sacrament hath be holden stedfastly so manye hundred 3ere / and of so many holy men / martires and confessoires / and othere trewe cristen men: the whiche in to her laste dayes stoden with outen doute in this feithe and dei3eden therynne. The whiche feith is this in schorte wordes: that the sacrament of the au3ter duely made by vertue of cristes wordes is verrey goddes body in forme of brede / and his verray blode in forme of wyne: and thou3 that forme of brede and wyne seme as to alle the bodily wittes of man brede and wyne in his kynde as it was bifore: neuertheles it is not so in sothenesse / bot onely goddes flesche and blode in substaunce. So that the accidentes of brede and wyne wonderfully and myraculously / a3enst mannis refoun and the comoun ordre of kynde / ben there in that holy sacrament with oute her kyndely subiecte: and verray cristes body that suffred deth vppon the crosse is there in that sacrament bodily

¶ Fides
sacramenti.

vndir the fourme and lickeneffe of brede / and his verray blode vndir likneffe of wyne substanciallye and holly with outen eny feynynge or disceyte / and not onely in figure as the false heretike feithe.

¶ Nota.

¶ These termes I touche here so specially by cause of the lewed lollardes that medlen hem aȝenst the feith falsely. And more ouer this feith of this excellent sacrament / tauȝt by holy doctoures and worthy clerkes / is confirmed by many maneres of myracles / as we reden in many bookes and heren all day preched and tauȝt. But here lawheth the lollarde and skorneth holy chirche in allegeaunce of suche myracles / haldynge hem bot magge tales and feyned illusiouns: and by cause that he tasteth nouȝt the swettenesse of this precious sacrament / ne feleth the gracious worchyng thereof in hym self / therfore he leueth nouȝt that eny othir dothe. But here in confusioun of alle false lollardes / and in comforte of alle trewe loueres and worchipperes of this holy sacrament / and principally to the louynge and honour of the hize auctor and makere there of / oure lorde Jesu / I schal feie more ouer somwhat in specialle that I knowe sothely of the gracious worchyng in sensible felynge of this blissed sacrament: the whiche marveylous worchyng and felynge abouen comoun kynde of man scheweth and pro- ueth souereynely the blessid bodyly prefence of Jesu in that sacrament.

¶ There is one persone that I knowe now lyuynge / and perauenture there ben many that I knowe not in the self degre or hize / the whiche persone often tymes / whan oure lord Jesu voucheth fause to touche hym of his grace / in trefynge of that blissed sacrament with the ynwarde sight of his soule and deuowte meditacioun of his precious passioun / sodeynly feleth also sched in to the self body

a ioye and a likynge that passith with oute comparisoun the hyzeste likynge that eny creature may haue or fele as by way of kynde in this lyf: thoru; the whiche ioye and likynge alle the membres of the body ben enflawmed of so delectable and ioyfulle an hete / that hym thinketh sensibly all the body as it were meltyng for ioye / as wax dothe anentes the hote fyre: so ferforth that the body myzt not bere that excellent likynge / bot that it scholde vtterly faille / nere the graciouse kepyng and susteynyng of the toucher / oure lorde Jesu / abouen kynde.

¶ A lorde Jesu / in what delectable paradyse is he for that tyme that thus feleth that blessed bodily presence of the in that preciouſe sacrament: thoru; the whiche he feleth him sensibly / with vnspekeable ioye / as he were ioyned body to body? Sothely I trowe that there may no man telle it or speke it: and I am fiker that there may no man fully and sothfastly knowe it / but onely he that in experience feleth it: for with outen doute this is specially that hidde manna / that is to say aungelles mete / that no man knoweth bot he that feleth it / as seynt John therof witnesith in his apocalipse: and he that sothfastly feleth it may wele faye with Dauid the prophete / souereynly reioysyng body and soule / herte and flesche / in god alyue: *Quam magna multitudo dulcedinis tue domine / quam abscondisti timentibus te*: A lorde Jesu / hou mykel is the multitude of thy swettenesse / that thou hast hidde to hem that in trewe loue dreden the.

¶ Thus haue I vnderſtonden of the forseide graciouse / wonderfulle / and myraculouse worchyng of oure lorde Jesu / schewyng sensibly his blissed / dilectable bodily presence in that most excellent sacrament of the au;ter / in manere as the forsaide persone that feled it myzte telle it so in partye / and as I kouthe schortely and inperfi;tly

write it. The whiche myraculouse worchyng to myn vnderftondynge / hauynge confideracioun to alle the circumftaunces therof / paffeth many grete myracles that we reden fchewed in this holy facrament : in alfo myche as the witte of that bodily felynge paffeth in certeyne the witte of fift / and hath leffe of ftraunge likneffe and more of the felf fotheftneffe. For what tyme that oure lorde Jefu crift appereth in that bliffed facrament to ftrengthinge of byleue / or to comforte of his chofen derlynges / outhere in likneffe of a litel childe / as we reden that he didde to feynt Edward / kyng and confellour / or elles in a quantite of flefche al bloody / as it is writen in the lyf of feynt gregore and in othere places : fothe it is that that bodily likneffe / feyen in that quantite / accordeth nouȝt with the verray bodily quantite and fchappe of oure lorde that heng on the croffe / and that is fothely in that facrament hidde fro the bodily fift. Bot he that feleth that gracioufe ȝifte byfore feide hath none ftraunge bodily fift of eny likneffe othere than the facrament in trewe byleue : but in his foule / liſtened thorouȝ ſpecial grace / he feeth inwardly with fouereyne ioye that bliffed body of Jefu / riȝt as he henge on the croffe / with outen eny diſceyte : and therwith alfo in body he feleth fenſibly the bodily prefence of oure lorde Jefu / in manere as it is feide bifore / with ſo grete ioye and likynge that there can no tonge tellen it fully / ne herte vnderſtonde it / bot only he that feleth it. And as it ſemeth / that ioyeful felynge in the body is like to that that holy chirche ſingeth of the apoſtles and diſciples at the feſte of Pentecoſte / whan the holy gooft was ſent to hem ſodenly in the likneffe of fire with outeforth and vnſpeakeable ioye in her bodyes with ynneforthe : that is that her bowelles filled with the holy gooft ioyede fouereynly in god : and ſo may he that hath that

¶ Impleta
gaudent
viscera.

forfaide gracious gifte sothely seie in that tyme with dauid in special manere and hiȝe graciouse felynge: *Cor meum et caro mea exultauerunt in deum uiuum* / My herte and my fleische reioysede hem souerenly in to the presence of god alyse / Jesu / that blessed be euere and souereynly for this hiȝe gifte of grace. Amen.

¶ Ferthermore touchynge the ferthe article. Take ¶ *iiij articulus.* hede / thou cristen foule that haſt eny liȝt withyn the of the fire of loue / how this ſouerayne ſcole mayſter / Jesu criſte / made to his diſciples a noble ſermoun fulle of goſtly ſwetneſſe and brennyng coles of loue and charitee. For whan he hadde ȝeuen that bliſſed ſacrament to his diſciples and / amonge othere / of his hiȝe charitee to his enemye / that wicked Judas / he ſeide to hym: *Quod facis* / that thou ¶ *N.* purpoſeſt to do / *fac cicius* / do it anone: als who ſeithe: I wote where aboute thou ert / and therfore delyuere the by tyme: vnderſtondyng his bytrayenge. But there was none of his othere diſciples that wiſte to what ende that Jesu ſeide thoo wordes. And anone this curſed treytour wente forthe to the princes of preoſtes / to whom he had ſolde hym the Wedneſday byfore / as it is ſeide / and aſked of hem companie to take hym.

¶ And in the mene tyme oure lorde Jesu made this forſeide longe and worthy ſermoun to his diſciples. Of the whiche profitable ſentence / firſte commendynge pees to his diſciples / we mowe vnderſtonde alle the effecte comprehended ſchortly that he enſourmed hem ſpecially and betauȝte to hem with pees thre principal vertues / that is to ſeie: ſeithe / hope / and charite. Firſte he bytauȝt to ¶ *Caritas.* hem charite ofte ſithes and moſt beſily whan he ſeide: *Mandatum nouum do vobis* / I ȝeue ȝow a newe maundement / and that is that ȝe loue to gidre / *ut diligatis inuicem. In hoc cognoscent omnes* / and alſo in this one thing ſoue

reynly alle men schulle knowe / *quia mei discipuli estis* / that 3e ben my disciples / *si dileccionem habueritis ad inuicem* / 3if 3e haue loue eche to other. And after how they schulde trewely kepe this charite by worchyng in the loue of hym / he seide to hem thus : *Si diligitis me / mandata mea seruare* / 3if 3e loue me / kepeth myn hestes. And also after : *Qui diligit me / sermonem meum seruabit* / whofo loueth me / he schal kepe my worde / *et pater meus diliget eum* / and than schal my fader loue hym / *et ad eum veniemus et mansionem apud eum faciemus* / and we schulle come to hym and dwelle with hym. And in other dyuerse places specially he commendeth to hem charite and pees as a principall byquest in his testament at this tyme / as the processe of the gospel telleth.

¶ Fides.

¶ In feithe also he enformed hem and stabled hem more perfetely in byleue of his godhede / seienge in these wordes : *Non turbetur cor vestrum neque formidet* / be not 3oure hert troubled and drede it not : *Creditis in deum et in me credite* / for as 3e byleuen in god / so 3e moste byleuen in me. And after he tau3t hem in this byleue / that the fader and he ben one god / and thou3 he be lesse than the fader after the manhede / neuertheles he is euere euene with the fader after the godhede : and therfore he reprehendith Philippe that badde hym schewe hem the fader / and seide : *Qui videt me / videt et patrem* / that whofo seeth me / seeth the fader. And after in conclusioun of this feithe he seide to his disciples : *Non creditis quia ego in patre et pater in me est* ? leue 3e not that I am in the fader and the fader is in me ? *Alioquin propter opera ipsa credite* / elles for tho werkes that 3e seen byleueth.

¶ Spes.

¶ In hope also he comforted hem in many maneres : and firste touchynge the effecte of preyere / seyenge to

¶ Primum.

hem in these wordes : *Si manseritis in me / et verba mea in*

vobis manferint : quodcumque volueritis petetis et fiet vobis / 3if 3e dwelle in me and my wordes abyden stedfastly in 3ow / what fo euere 3e wole aske it schal be 3ouen 3owe. Also he comfortede her hope azenst tribulaciouns and hate of the worlde / seyenge thus: *Si mundus vos odit / scitote quia me priorem vobis odio habuit /* 3if the world hate 3ow / witeth wele that it hated me firste byfore 3owe. And fo forthe as the tixt telleth / comfortynge her hope in pacience of perfecucioun by ensauple of hym selfe that was her lorde. In the thridde manere he comforted hem ¶ **Secundum.** to hope with oute despeyre by cause of the withdrawynge fro hem of his bodily presence / tellinge hem bifore that they schulde haue grete sorwe for the absence of hym thoru; his harde deth / but afterwarde that sorwe schulde be torned into endeles ioye by his glorious resurreccioun and ascencioun to the fader / and sendynge of the holy goost to hem: the whiche souereynly scholde comforte hem in alle difese and teche hem alle sothefastnesse. And than he concluded in thise wordes: *Hec locutus sum vobis / ut in me pacem habeatis /* alle thise wordes forseide I haue spoken to 3ow / vnto that ende that 3e haue pees in me. *In mundo pressuram habebitis : sed confidite / ego vici mundum /* in the worlde 3e schulle haue sorowe and angwisch: but tristeth wele by fadde hope: for I haue ouercomen the worlde: als who feye: And so schulle 3e.

¶ And after this oure lorde Jesu turned his speche to the fader / lifynge vppe his louely eizen to heuene / and commendynge firste hym self after the manhede / and after prayenge tenderly for his disciples: and ferthermore preyenge not only for hem / bot also for all hem that schulde byleue on hym after thoru; her worde: and into that ende at the laste that alle myzte be oned to gidre in trewe loue and charite / as the fader in the sone and the sone in the

fader / and so they alle in one : god / fader / and sone / and holy goost.

¶ B. N. ¶ A lorde Jesu / how wonderfully perceden these forseide wordes the hertes of thy disciples : for sothely they loueden the so feruentlye that they myȝt nouȝt haue boren hem / ne had ben the special preferuynge of thy grace. And so who so hath grace inwardely to bythenke and diligently to discusse alle the processe of this blissed and worthy sermoun / skilfully he schalbe stered in to the brennyng loue of Jesu / and likyngly reste in the swetnesse of his blissed doctrine. And on that other side / who so taketh hede to his disciples how they stonden sorwfully hangynge doun her heuedes and wepyng and hizely sizhyng / resonably he may be stired to grete compassioun / and specially for John / that was moſte familiar with Jesu / and that toke goode hede specially bifore othere to alle that Jesu spake / as he was chosē by special grace onely to write sothely thoo forseide swete wordes of Jesu to edifiēge of all holy chirche and oure hize comforte.

¶ B. ¶ Ferthermore amonge othere wordes of Jesu we reden that he seide to his disciples : Risen vp and go we hens. A dere god / what drede then entered in to hem / not knowynge whider they schulde goo / and gretely dredene of his departynge fro hem. Neuertheles he spake to hem afterwarde / fulfillynge the processe of his sermoun goynge by the weye / and they besily takynge hede to it. Now byholde how the disciples folowen hym in the manere of chykenes that folowen the henne / and putten hir hynderwarde and thiderwarde forto come vndir hir wynges : and so they desireden hem now one and now an othere to here and to be nexte hym / and that he suffrede and liked wele. At the laste whan this sermoun was done / and alle misteries fulfilled / he went with hem in to a jerde or a

gardyne ouer the water of Cedron / there to abide his traytour Judas and othere armed men: where of it schal folowe here after in processe of his passioun.

¶ Here now haue in mynde that oure lord Jesu 3af vs enfaumple in this euentide and nyzt of fyue grete vertues: that is to say / firste / of profounde mekenesse as it is seide in the wasshyng of his disciples fete: after / of fouereyne charitee in the excellent sacrament of his blissed body / and in that swete fermoun fulle of brennyng coles of charitee: and the thridde / of passyng pacience in so benigne suffryng of his traytour and alle the despyte done to hym after: the ferthe / of perfite obedience in takyng wilfully that harde passioun and bitter dethe after the fader wille: and the fifte / of deuoute prayer contynuede thre tymes in longe and seruent prayenge / and his precieuse blood schedyng. In the whiche fyue vertues he graunte vs grace to folowe hym / Jesu / that blissed be euere with outen ende. Amen.

¶ Nota bene: quinque notabilia.

¶ Thus endeth the contemplacioun for Thursday: and after foloweth the passioun that longeth specially to Friday. Tho thinges that now folowen perteynen to cristes passioun. Thenke therfore wele on alle this thinges and enforce the to folwe thy lorde. Holy fadres weren fulfilled with ioye in his comyng and alle manere of myslikyng was putte away / and they thanked god and seide blissed be oure lorde god of Israel: for he hath visited and made redempcioun of his puple / that reigneth with the fader and the holy gost be alle worldes of worldes: the whiche thorow his mercifull grace bryng vs to his grace. Amen.

¶ Cam.
xl^m.

¶ Of the passioun of oure lorde Jesu criste / and first of his prayer and takynge at matyn tyme.

¶ N.

AT the bygynnyng thou that desirest to haue forwefull compassioun / thorow seruient inward affection / of the peynfull passioun of Jesu / thou mooste in thy mynde depart in manere for the tyme the myzt of the godhede fro the kyndely infirmyte of the manhede: though it so be in sothenes that the godhede was neuer departed fro the manhede. For there beth many so blynded gostly by vnresonable ymaginacioun of the myzt of the godhede in Jesu / that thei trowe not that eny thing myzte be peynfull or forwful to hym as to another comune man that hath only the kynde of man: and therefore haue they non compassioun of the peynes that he suffrede / supposynge that for also moche as he was god there myzt no thing be azenst his wille or dere hym. But therefore here azenst forto haue trewe ymaginacioun and ynward compassioun of the peynes and the passioun of oure lorde Jesu / verrey god and man / we schal vnderstande that as his wille was to suffre the hardest deth and most forwful peynes for the redempcioun of mankynde / so by the self wille he suspendet in all his passioun the vse of the myzt of the godhede fro the infirmyte of the manhede: no more takynge of that myzt for the tyme than hath another tendre and delicate man / only after the kynde of man. Wherefore thou schalt ymagyne and ynwardely thinke of hym in his passioun as of a faire yonge man of the age of xxxiiij yere / that were the faireste / the wiseste / and the mooste rijtwyffe in his leuinge: and moost goodly and innocent that euere was or myzt be in this world: so

falsely accused / so enviously purfewed / so wrongfully demede / and so despitously slayne / as the proceſſe of this paſſioun afterward telleth / and all for thy loue. Alſo vnderſtonde / as clerkes ſeyne and refoun techith / that in his bodily kynde of man he was of the clenneſt complexioun that euere was man or myzte be: wherefore hauynge this in mynde he was the more tendre in the body / and ſo foloweth that the peynes in the body were the more ſore and bittre and the harder to ſuffre. Than fethen he toke no ſocour of the godhede / but onely ſuffrede after the kynde of the manhede / the leſte payne that he hadde was more payneful to hym than it myzte be to eny other man. Wherefore hauinge this in mynde / firſte to ſteryng of the more compaſſioun: ferthermore / ¶ B. after the proceſſe of Bonauenture / who ſo deſireth with the apoſtle poule to be ioyeſul in the croſſe of oure lord Jeſu criſt and in his bliſſed paſſioun / he moſte with beſy meditacioun abide there ynne. For the grete myſteries and all the proceſſe therof / jif they were inwardely conſiderede with all the ynwarde mynde and byholdynge of mannys ſoule / as I fully trowe / they ſchulde brynge that byholder in to a newe ſtate of grace: for to hym that wolde ſerche the paſſioun of oure lorde with all his herte and all his ynward affeccioun there ſchulde come meny deuoute felynges and ſterynges that he neuere ſuppoſed byfore. Of the whiche he ſchulde ſele a newe compaſſioun and a newe loue and haue newe gooftly confortes / thorow the whiche he ſchulde perceyue hym ſelf turnede / as it were / in to a newe aſtate of ſoule: in the whiche aſtate thoo forſaide gooftly felynges ſchulde ſeme to hym as an ernest and partye of the bliſſe and ioye to come. And forto gete this aſtate of the ſoule I trowe / as he that is vnkunynge and blaberinge / that it byhoueth to ſette therto all the ſcharp

nessfe of mynde / with wakyng eyzen of herte / putting away and leuyng alle othere cures and besynesse for the tyme / and makynge hym self as present in all that byfelle aboute the passioun and crucifixioun effectuously / besily / auisely / and perfeuerantly : and nouzt passynge listly or with tediousse heuynesse / but with al the herte and goostly gladnesse. Wherefore if thou that redest or hereft this book hast here byfore besily taken hede to thoo thinges that hauen ben writen and spoken of the blessid lyf of oure lord Jesu crist in to this tyme / moche more now thou schalt gedre alle thy mynde and al the strengthe of thi soule to thoo thinges that folowen of his blessid passioun : for here speciali is schewed his hiȝe charite : the whiche resonably schulde all holily enflawme and brenne oure hertes in his loue.

¶ Pro-
cessus
passionis.

¶ Nota hic premititur processus passionis in generali qui postea inferitur / scilicet in fine hore tercię / quia videtur magis conueniens ibidem.

¶ B. N.

¶ Go we than to the processe of his passioun / takynge hede and makynge vs in mynde as in presence to all that folweth. And first byholdynge how / after the processe of the gospel of seint John / oure lord Jesu after that worthy soper was done and that noble and fructuose sermon ended / wherof it is spoken in the nexte chapitre biforn / he wente with his disciples ouer the water of Cedron in to a ȝerde or a gardyn / in to the whiche he was wont ofte sithe to come with his disciples : and there he bad hem abyde and praye. And ferthermore takynge with him his thre special secretaries / that is to say / Peter and James and John / and tellynge hem that his herte was heuy and sorwful vnto the deth / bad hem there abyde and wake with hym in prayeres. And so a litel ferther fro hem / as aboute the space of a stones cast / vpon a litel hulle /

mekely and reuerently knelynge vpon bothe his knees made his prayer to the fader deuoutliche / in manere as it folweth after.

¶ But here abide we a litell while / and take we hede with a deuoute mynde of this wonderfull dede of oure lord Jesu / sothely worthy to be had in inward forwful compassioun: for loo now he prayeth mekely to the fader / and that for hym self: as we reden that he hath ofte byfore prayed / but than for vs as oure aduokett. Wherefore skilfully we schulde be stired to inward compassioun and wondre here of the lowest mekenesse / of the moste perfecteste obediens / and of the vnspokable charite of god schewed to vs: and firste of this moste profounde mekenesse / consideringe hym that is verray god / euene with the fader all myzty and euerelastyng / so as it were forsetyng hym self as god / and so lowely prayenge as another comune man of the peple. Also take hede of his moste perfecteste obedience. For what is that he prayeth? Sothely he prayeth the fader / 3if it be his wille that he be nou3t slayn and putte to that hard deth: and 3it with the fader he hath ordeyned to take that deth for man. And so he prayeth the fader / and 3it he is nou3t herde after his wille / that is to seie after oon manere of wil that was in hym. For there was in hym thre manere of willes: that is to say / first the wille of the flesche and the sensualite / and that grucched and dredde and wolde nou3t gladly suffre deth: also the wille of resoun / and that was obeissaunt and assentaunt / as the prophete ysaie of hym feith: He was offred vpon the cros to the fader / for so was his wille: and the thridde was the wille of the godhede / the whiche 3af the sentence of his passioun and bad in all manere to be done. Wherefore / in also myche as he was verray man / he dredde as man afir the firste wille / and

¶ Nota
profundis-
simam hu-
militatem.

¶ Nota 2^o
perfectis-
simam obe-
dientiam.

¶ Nota
triplicem
voluntatem
in Christo.

¶ Oblatus
est quia ipse
voluit.

¶ Proprio
filio suo
non pe-
percit, sed
pro nobis
omnibus
tradidit
illum.

¶ Nota
tercio
indicibilem
caritatem
patris et
filii.

¶ Nota
orationem
domini
Jesu.

¶ Psalmus
Exaudi
deus ora-
tionem
meam.

¶ Veri-
tatem tuam
et salutem
tuam dixi.

was than in greet angwische. And therfore inwardly haue compassioun of hym / in also mochel as thou may / with all thyn herte. For loo / the fader wille vtterly that he be slayne and dede : and nouzt withstondynge that he is his owne dere loued sone / 3it he spareth hym nouzt / but 3eueth hym to the deth for vs alle. And oure lord Jesu takith mekeliche that obedience and fulfilleth after in dede / as the proceffe of his passiou witeffith fully. In the thridde poynt byholde the vnspekable charite of the fader and the sone schewed to vs / that oweth worthely to be had in inward compassioun and hie wonder and wor- schippe : for only for oure saluacioun this harde deth is bidden of the fader and taken of the sone.

¶ Of the prayer of oure lorde Jesu / swetyng blood. Byholde now how he prayeth / longe tyme knelinge vppon the grounde he speketh to the fader and seith in thise manere wordes : My dere fader / all my3ty and fulle of pitee and of mercy / I beseeche the that thou here my prayer and despise nouzt my bede : byhalde to me and here me : for I am made sory in myn exercise of vertue / schewynge to myn enemyes pacience and charite and thay nouzt amende it. And so my spirit is in angwische within me / and myn herte greuoufly destourblede : wherefore bowe thin ere to me and take hede to the voys of my bede. It likede the / fader / to sende me in to the worlde forto make aseeth for the wrong that was done of man to 3ow : and anone at 3our wille and biddinge I was redy and seide / Lo I go. And so thy soothfastnesse and thy hele I haue declared and schewed : and I / euere pouere and in dyuers trauailles fro my 3outh / doynge thy wille and all that thou hast boden me / am now redy to fulfille vtterly tho thinges that bene 3it to be done and full ended. Thou seest / fader / the malice that myn enemyes hauen

conspired aȝenst me / and how I haue euere done tho
 thinges that bene plefaunt to the / and done good and
 benefetes to hem that haten me : and thay aȝenward
 haue rewarded me euel for good / and hate for my loue :
 and so they haue corrupte my discipule and made hym here
 ledere to destroye me / and hauen solde me and sette my
 prife on thritty penyes. Gode fader / I beseche the that
 thou doo away fro me this cuppe of sorwe and of bitter
 passioun that is ordeyned to me to drynke : and elles / be
 thy wille fulfilled. But / my dere fader / rise vp into my
 helpe and haste the to socoure me at my nede. For be
 it so / fader / that thay knowe me nouȝt thi sothfast sone :
 neuertheles sithen I haue lad amonges hem a riȝtwis and
 ynnocent lyf / and also done to hem many goode dedes /
 thay schulde nouȝt be so cruel and so malicious aȝenst me.
 Haue in mynde / good fader / how I haue stonden in thy
 siȝt forto speke euere the goode for ham / and to turne
 away thyn indignacioun fro ham. But now loo / they
 ȝilden euel for good / and hauen ordeyned the vilest dethe
 for me : wherfore / thou lorde that seeest all thing / rise
 in to my helpe and leue me nouȝt : for greet tribulacioun
 is now nygh / and there is none that wille and may helpe /
 but thou allone.

¶ Transfer
calicem
istum a me.

¶ Re-
cordare.

¶ And after this prayer oure lorde Jesu tornede aȝeyn
 to his disciples / and woke ham / and comforted ham ȝit
 to praye. And eft the secounde tyme / and the thridde
 tyme turnede aȝeyne to his prayere in diuerse places a
 litel fro other / as in the space of a stones cast listly with
 oute grete strengthe : and contened the forsaide prayer
 to the fader / addynge to and saienge : My fader riȝtwis /
 if it so be that thou hast ordeynede and wilt in all manere
 that I suffre the deth vpon the crosse / thy wille be ful-
 filled. But I recomende to the / fader / my swete moder

and my disciples / the whiche I haue i^{ke}pte in to this tyme all the while I haue be dwellynge with ham. And with this prayer that preciouſe and holyeſte blood of his bliſſed body / brekyng oute in manere of a ſwete / droppede down vnto the erthe habundauntly in that grete agonye and harde bataille.

¶ Sothely here is grete mater of ſorwe and compaſſioun / that ouȝt to ſtere the hardeſt herte that is in this world to haue ynward compaſſioun of that grete and ſoueraigne angwiſſhe that oure lorde Jeſu ſuffrede in that tyme and for oure ſake : for by the godhede he ſawe the hardeſt and ſoueraigne paynes that were to come in his body : and therefore after the manhode his tendre body for fere and anguiſh brak out violently of blode.

¶ B. Nota
contra in-
pacienciam
noſtram.

¶ Take hede alſo here that is ſpecially to be noted aȝenſt oure impacience : how oure lord Jeſu prayeth thre tymes or he haue anſwere fro the fader. But than at the thridde tyme / whan oure lorde Jeſu was in ſo grete angwiſſhe of ſpirite / as it is ſeide / loo the prince of goddes aungelles / Michael by name / ſtondyng by hym comforted hym and ſeide : Haile / my lorde Jeſu / ȝoure deuoute prayer and ȝoure bloody ſwote I haue offred and ſchewed to ȝoure fader of heuene in ſiȝt of all his bleſſid courte : and we alle fallynge down byfore hym / haue byſouȝt hym to putte away fro ȝow this bitter drynk of ȝoure paſſioun. But the fader anſwerde and ſeide : My dere loued ſone knoweth wel that the redempcioun of mankynde / the whiche we deſiren ſo of oure hiȝe charite / may not be fulfilled and done ſo conueniently and reſonably with outen ſchedinge of his blood : wherefore if he wole the hele of ſoules / it byhoueth hym to die for ham. And therefore / my lorde / what deme ȝe now in this mater ? Oure lorde Jeſu anſwered than to the aungel :

¶ Nota
confort-
acionem
angeli.

I will in all manere the hele and saluacioun of foules ⁊ and therefore I chese rather to suffre the deth / wherthorw the foules that the fader hath made vnto his liknesse mowen be faued / than I wolde nouȝt die and the foules be nouȝt aȝeyn bouȝt ⁊ wherfor my faderis wille be fulfilled. And than faide the aungel to hym: Beth now of good comfort / my lord / and worcheth manfully ⁊ for it is semely to hym that is in hiȝe degre to do grete thinges and worthy / and to hym that is a manful man to suffre hard thinges ⁊ for tho thinges that ben harde and payneful schal sone passe / and thoo thinges that ben ioyful and gloriouse schal come after. The fader seith that he is and schal be euer with ȝow ⁊ and that he schal kepe ȝoure dere moder and ȝour disciples at ȝour wille / and schal ȝeue hem safe aȝeyne vnto ȝow. And soo the good meke lorde toke benignly this manere of comfort and that of his creature / takynge hede or confideringe hym self after the kynde of man / lasse in worthynesse than aungels for the tyme of the dedly lyf in this world: and so he was sorwful as man / and so he was comforted of the aungelles wordes as man. And so he toke his leue of hym / prayeng hym to recomende hym to the fader and all the court of heuene. And than at this thridde tyme he rose vp fro his prayer / all the body bloody: whom thou myȝt byholde with ynward compassioun how he wypeth his body / or elles perauenture wassheth hym priueliche in the ryuer ⁊ and so greetly peyned in his body / and that is reuerently to be had in mynde and in sorwful compassioun ⁊ for with oute grete bitternesse of sorwe this myȝt nouȝt byfalle to hym. And neuertheles doctoures and wise clerkes seien that oure lorde Jesu prayed in that manere the fader nouȝt only for drede of his passioun / but also for his grete pitee and mercy that he hadde of his firste peple the Jewes / sorw

¶ Nota
verba
angeli.

¶ Minora
tus ab
angelis.

¶ Nota de
oratione
Jesu.

yngre that thei schulde be loſt by occaſioun of his deth : for they ſchulde not haue ſlayne hym / namely ſithe he was of hir kynde / and was alſo conteyned and writen in her lawe as criſt to come ⁊ and therwith ſchewed hem ſo many grete benefetes. Wherefore he prayed the fader to this entent thus : My fader / if it may be with the hele and the ſauacioun of Jewes that the multitude of other folk be turned to byleue / I forſake the paſſioun and the deth ⁊ but if it be nedful that the Jewes be blendid in hir malice ſo that other folk mowe haue ſight in trewe byleue / nouȝt my wille but thyne be done and fulfilled. That is to ſaie after the firſte manere of wille in hym / as it is iſeide bifore. After this he cam to his diſciples and ſaide to hem : Now ſlepeth and reſteth ⁊ for they hadde iſlepte a litel bifore there. Sothely he / as a good herde / was ful wakkerly and beſy vppon the kepyng of that litell flock / his byloued diſciples.

¶ Of the takyng of oure lorde Jeſu.

¶ O trewe loue / ſothely he loued hem in to the vtteſt that in ſo grete anguiſſhe and ſo bittre agonye was ſo beſy to procure hir hele and her reſte. Than ſawh oure lord after his aduerſaries comyng with torches and armes / and ȝit he wolde not wake and raiſe his diſciples til thai come nyh ham / and than he ſeide to hem : It ſufficeth now that ȝe haue ſlepte y⁊nowe. Loo / he that ſchal betraye me is nyh at hande. And therwith come that wicked Judas / the falſe traytour / the worſte chapman that euere was / byfore hem all and boldely keſſid that innocent lambe / his lord Jeſu. For as it is writen / the maner of cuſtume that our lord vſede of his grete benignite was what tyme his diſciples were ſent forth / when they come aȝeyn forto reſceyue hem in louely cuſſe. And therefore that traitour went bifore and kuſſede hym ⁊

as who feith : I am nouȝt come with thise armed men /
 but in manere as here bifore I was wont at myn aȝen
 comynge / I kusse the and faie / haile maistre ! Oo verray ¶ Aue
 traytour ! Take now good hede to oure lorde Jesu / how Raby.
 paciently and benignely he resceyuede that false feyned
 clippynge and traitoures cusse of that vnfely disciple / whos
 feete he wescche a litel byfore of his foueraigne mekenesse /
 and fedde hym with that preciouſe mete of his owne
 precious body thorū his vnspekable charite. And also
 byholde how paciently he suffred hym self to be taken /
 bownden / smyȝten / and wodely lad forth as thogh he
 were a theof or a wicked doer / and in all manere vn-
 myȝty to helpe hym self. And also take hede how he
 hath ynward forwe and compassioun of his disciples
 fleyng fro hym and errynge : and also thou maist se here
 grete sorwe of hem / how as aȝenst hir wille / by freelte
 of mannys drede / thay gone fro hym / makynge greet
 mornynge and with hiȝe sighynges as faderles children /
 nouȝt wetyng what to done : and ȝit was hir sorwe moche
 more / seynge hir maister and lorde so vileynſly ferde
 with / and the helle houndes drawyng hym as a beste
 to sacrifice / and hym as a meke lombe with oute re-
 sistence folowynge.

¶ Now ferthermore byholde how he is ladde of thoo
 vileſt wrecches fro that ryuer vpward toward the citee of
 Jerufalem : and that haſtely and with grete pyne / hau-
 ynge his hondes bounden behynde hym as a theef / gird
 aboue his cote / but nouȝt curiouſliche / and his mantel
 drawen fro hym / and bare heued / and ſtoupynge for the
 grete haſte and trauaille that they made hym forto haue.
 And when he was broȝt byfore the princes of preoſtes and
 the ſcribes and the aldermen that were than gadrede
 abidyng his comynge / glad were they than : examyn-

ynge hym and appofynge fotelly in meny queftiouns / and procuringe falfe witneffe aʒenft hym / and fpittynge on his holi face / and hidynge his eizen / thay buffeted hym / ſkornyng and ſaienge: Prophecie now and telle vs who ſmote the laſte. And ſo in meny maneres they vexede hym and tormentede hym: and he in alle ſchewydde hiʒe pacience: wherfore here we owe to haue inward compaſſioun of alle that he ſuffrede ſo for vs. At the laſte the grete maiſtres went her way / puttinge hym into a manere of priſoun there vnder a loſte: and there thay bounden hym to a ſtoon piler / as men ſeien that haue ſene it. And alſo there they laſte with hym ſom armed men to kepe hym for more ſikernesse: the whiche all that nyzt vexed hym in ſkornynges and ſchrewed wordes / abreydinge hym and reproveinge in this manere wordes / as we mowe reſonably ſuppoſe: Wendeft thou ſorto haue ben ſtronger / better / and wiſer than oure princes and maiſtres of the lawe? What vnwitt and folie was that in thee to reprehende hem. Thow ſchuldeſt nouzt haue bene ſo hardy ones to haue oponed thy mouthe aʒenft hem. But now ſcheweth thyn lewed witte: for now thou ſtandeſt / as it byſemeth / to thy comperes / ſuche as thou art. Withouten dowte thou art worthy the deth / and therfore thou ſchalt haue it. And ſo all that nyzt now one and now another by wordes and dedes ſkorned hym and reproued hym. Take hede alſo on that other ſide of oure lorde / as ſchamefaſt / patiently in ſilence / haldynge his pees to alle that thay putte vppon hym / caſtyng down toward the erthe his chere as thouʒ he were guilty and taken in blame: and here haue ynward compaſſioun. A lorde Jeſu / into whos handes art thou now comen! How mykel is thy pacience! Sothely this is the houre and the power of derkneſſe. And ſo ſtood he bounden vnto that piler til the morwe.

¶ In the mene tyme John / that hadde folwede oure lord / went to oure lady and Magdeleyn and other of hir felawes that were that tyme gadered in Magdeleyns hous where he had made the soper byfore / and tolde hem all that was byfalle of oure lord and his disciples : and than was there vnspekable forwe / crienge / and wepynge. Take now entent to hem and haue compassioun of hem : for they ben in the grettest difese and hizest forwe for here lorde : for they see now wel and fully trowen that he schal be dede. At the laste oure lady drowe here by hir self and turned hir to the praier / and saide : Most worshipful fader / most pitoufe fader / and most merciabile fader / I recomende to 3ow 3oure owne and myn dereste loued sone. Gode fader / beth not to hym cruel / sethen 3e ben to alle othere benigne. Fader cuerlastyng / whether my dere sone schal be dede ? Sothely he dede neuere euil. But ri3twis fader / if 3e wil the redempcioun of mankynde / I byfeche 3ow / if it may be / that it be fulfilled by another manere / and that my sone be nou3t dede if it be 3our wille : for alle thing is possible to 3ow. He helpeth nou3t hym self by cause of 3our obedience and reuerence / but hath in manere forfak hym self and made hym as feble and vnmy3ty amonges his enemyes. Wherefore / merciful fader / helpe 3e hym and delyuere 3e hym fro her handes and 3eue hym me a3eyne. By suche manere wordes prayed oure lady for hir sone / with all her my3t of soule and in grete forwe : and therfore haue here pitee of hire / whom thou seest in so grete affliccioun.

¶ Ca^m.
xlj^a.

¶ Of the bryngeng of oure lord Jesu bifore pilate at prime.

THe friday / erly on the morwe / the princes and foueraynes of the peple come azen to the forfaide place where they hadde leste oure lorde Jesu / and made his handes be bounde byhynde hym / and saiden thus to hym : Come now with vs : come now / theef / to thy dome : for this day thy wicked dedes schal haue an ende / and now schal be knowe thy wisdom. And so they ladden hym to Pilat / the Justice : and he solwed hem as an innocent lambe.

¶ And whan his moder and John and other wommen of her cumpanye / that wente out erly to here and see of hym / metten with hym at a crosse way / and seien hym with so grete a multitude of peple / lad as a theef and so foule and despitoufly ferde with / with how grete sorwe they were than fulfilled it myzt nouzt be spoken. And so in that metynge to gidre of oure lorde Jesu and hem and fyt of othere there was grete sorwe on bothe partyes : for oure lord also hadde grete forwful compassioun of his moder and tho othere with hire / and namely of his moder that he knewe in so grete sorwe for hym as thouzt the soule schulde be departed fro the body. Wherefore also we owen in alle thise to haue grete compassioun.

¶ Than / as it is saide / oure lord was ladde to pylate : and they folwede aferre / for they myzt not come nyh for peple. He was there accused of meny thinges / the whiche thay myzt nouzt proue : and therfore pilate sent hym to herode / as the gospels of luke telleth. And for also moche as herode myzt neuere haue worde of hym ne myracle done / as he desyrede / he hylde hym as a foole : wherefore as in skorne he lete clothe him in whizte

and sent hym aȝeyn to pilate. And so thou myȝt see that oure lorde nouȝt only is holden as a theef and a wicked doer / but also as a fole. Thus / as feynt gregory seith / ¶ N. done holy prechoures / folwyng our lord Jesu / whan they seen the hereres only desire and loke after curiouse / and profiten nouȝt in amendement of euel lyuynge : thai chesen rather in scilence to be holde as foles than to schewe hem self in prechynges with outen frute of soules.

¶ Byholde now ferthermore the grete pacience of oure lord in all that is done to hym : for they leden hym thorū the citee toward and froward as a fole / hangynge doun his heued in schameful manere and paciently hering reproues / skornynge / crienges / and suffringe meny despites / as perauntre in castynge of stones at hym and of fenne and vnclennesse vppon hym. And also byholde his moder and his othere frendes with vnspekable sorwe aferre after folowynge. ¶ B.

¶ When he was than aȝeyn iȝbrouȝt to pilate / and thoo curfed houndes befily and stifly stoden in hir false accusaciouns / pilate / knowynge hir envie / wolde haue delyuered hym / and saide : I fynde no cause of deth in this man : wherfore I schal vndername hym and chastice hym and amende hym. O pilat / pilat ! wolt thou reprehende and chastice thy lorde god ? Thou wost not what thou doest : for he neuere differuede betynge ne deth : but thou schuldest doo better and more riȝtwisly if thou woldest chastice and amende thy self at his wille. And than at the biddinge of Pylat that he schulde be scourged and beten our lord was despoylede / bounden to a piler / and harde and soore skourged. And so stant he naked byfore hem alle / that fairest ȝong man of alle children that euere were borne / takynge paciently of tho foulest wrecches the hardeste and moſte byttre strokes of scorges. And so is

that moſte innocent / faireſt / and clenneſt fleſch / flour of all mankinde / alto rente and fulle of woundes / rennyng out on alle ſides that precious kynges blood / and ſo longe beten and ſcourged with wounde vppon wounde and briſfour vppon briſfour til bothe the lokeres and the ſmyſters were wery: and than was he beden to be vnbounde. Sothely the piler that he was bounde to ȝit ſcheweth the ſteppes of his blood / as it is contened in ſtories.

¶ Vidimus
eum et non
erat aspe-
ctus, etc.

¶ Take now here good hede by inward meditacioun of alle his paynes abidyngly: and but thou fynde thyn herte melte in to ſorwful compaſſioun ſuppoſe fully and halde that thou haſte to harde a ſtonye herte. Than was fulfilled in dede that the prophete yſai ſaide of hym longe tyme bifore: We ſe hym in that tyme / and there was no ſemelynesse nor beaute in hym. And we helde hym as foule as a leprouſe man / that were ſmyten doun and made lowe of god: wherfore we ſette no reward of hym. O lord Jeſu / who was he ſo foole hardy that durſte deſpoile the? But who were they moche more hardy that durſte bynde the? But ȝit who were they alther worſt and mooſt foole hardy that dorſte ſo bitterly bete the and ſkourge the? But ſothely thou ſonne of riȝtwiſneſſe at that tyme withdroweſt thy bemes of liȝt / and therfore all was in derkenesse / and in the nyȝt of wickedneſſe. Alle thyne enemyes ben more myȝty than thou / and that made thy loue and oure malice. Curſede be that malice and wickedneſſe of fynne wherfore thou were ſo tormented and peyned.

¶ After he was vnbounden fro that piler thay ladde hym ſo beten and nakede aboute the houſe / ſekynge after his clothes that were caſten in dyuers places of hem that deſpoylede hym. And here haue compaſſioun of hym in

so grete colde quakinge and tremblynge / for as the gospel
witnesith / it was than harde colde. And whan he wolde
haue done on his clothes / somme of thoo most wickede
withstoden / and comen to pilate and saide : Lord / he
thus made hym self a kyng of Jewes : wherfore late vs
clothe hym and crowne hym as a kyng. And than they
toke an olde filken mantel of reede and caste vppon hym :
and made a gerland of scharpe thornes and thruste vppon
his heued : and putten in his hande a rede as for a ceptre.
And all he paciently suffreth : and after when thay
knelede and saluede hym in scorn / sayenge : Haile /
kyng of Jewes ! he helde his pees and spake nouȝt. Now
byholde hym with sorwe of herte / namely when thay
smyȝten hym greuouſly ofte tymes vppon the heuede /
fulle of scharpe thornes / the whiche perfid grevouſly in to
the brayne panne and made it all full of blood : and so
they ſkornd hym as though he wolde haue regnede but
that he myȝte nouȝt : but all he suffrede as her ſeruaunt or
knaue. O wrecches / how dredeful ſchal that hede appere
at the laſte to ȝow / the whiche ȝe ſmyȝten now ſo boldely !
And ȝit this ſufficeth nouȝt to hir malice : but to more
reproof and ſkorne of hym they gadrede all hir wicked
companyes : fiſt / to wondre vppon hym in the hous : and
after / thai brouȝt hym out byfore pilat and all the peple
in that manere illuded with the corowne of thornes and
that olde purpur veſtiment. See now / for goddes loue /
how he ſtant in that manere / hangynge the face downe
toward the erthe / bifore alle that grete multitude crienge
and askynge of pilat : Crucifie / crucifie hym ! and ſcorn
ynge hym that he wolde make hym wiſer than the princes
and the phariſees and the doctours of the lawe / and how
his wiſdom was turned in to ſo greet folye / as it ſchewede
in that tyme. And ſo nouȝt only he ſuffrede grete peynes

and forwe in his body with ynneforth / but also meny and foule obreydynges and reproues with outeforth.

¶ Ca^m.
xlij^m.

¶ How oure lord Jesu was dampned to the deth of the cros aboute terce of the day.

¶ B. N.

After that oure lorde Jesu was longe tyme so tumentid and illuded / as it is faide: and the princes of the Jewes with grete instaunce continually askeden and maden all the multitude with hem to crie and aske that he schulde be crucified: at the laste the wrecched Justice Pilate / dredynge more to offende hem than to condampne the innocent / wrongewelly 3af the sentence vpon hym at her wille / and so dampnede hym to be honged on the croys. And thanne were the princes and the phariseies and the aldermen ioyful and gladde that they hadde thaire entente fulfilled. Thay haue noyt in mynde the grete benefices and the wonderfuledes that he hath schewed hem: and also they be nouyt meved to pitee for his innocence: and that is more cruelte in hem / they be nouyt flaked ne withdrawnen fro her malice by the grete despites and peynes that they haue sene and done to hym byfore / but lawhen and maken ioye and scornen hym / that is verray god and may dampne hem to euerlasting deth. And so they now besien hem in alle that they may to brynge hym hastely to his deth. Wherefore he is ladde in a3eyne into the house where he was bifore scourged and illuded: and there was drawe fro hym that olde purple mantel: and so he all naked was beden to clothe hym self a3eyne.

¶ Now with ynward compassioun byholde hym here in manere as I faide bifore / only after the manhode / so passyng a faire and 3ong man / most innocent and most louely / in that manere alto rente and woundede / and all

blody / nakede / with a manere of schamefastnesse gedyng
 ynge his clothes in diuerse places of that house as they
 were discatered by tho harlottes / doying hem on in honest
 manere byfore hem that euere lowhen hym to skorne / as
 thouȝ he were the moste wrecche of alle othere / forsaken
 of god and with oute all manere focour or helpe. Wherfore
 now take hede diligently to hym and haue wonder of
 that grete profunde mekenesse of hym / and in also moche
 as thou may conforme the to folwe hym by pacience and
 mekenesse and suffrynge of wronges for his loue : and goo
 forth with hym / and byholde how after he hath done on
 his clothes they leden hym forth in grete haste / and leide
 vppon hym that worschipful tree of the crosse / that was ful
 heuy and ful long / that is to say / as it is writen in stories /
 xv feet of lengthe : the whiche he as a meke and most
 patient lambe taketh vppon his schuldres and bereth forth.
 And so was he ladde forth with his two felawes / that were
 theues and dampnede to the self deeth : and this is his
 felawschippe at this tyme. O gode lord Jesu / what schame
 do thay to ȝow / thay that schulde be ȝoure frendes / they
 maken ȝow felawe to theues. Ȝe and ȝit they do worfe
 for they maken ȝow to beren ȝoure crosse / that is not
 writen ne rad of hem. Wherfore nouȝt only / as the
 prophete ysaie saith / ȝe ben putte with wicked doers and
 theues / but also with worfe than theues : sothely lorde thi
 pacience may nouȝt be spoken.

¶ Nota de
 paciencia
 imitanda.

¶ Cum
 iniquis de-
 putatus est.

¶ Ferthermore as to the proceſſe : ſeinge his dere
 moder that ſche myȝt nouȝt folwe hym nyh for the grete
 multitude of peple aboute hym / ſche toke another way
 more ſchoort in haſte with John and othere of here felaw-
 ſchippe / ſo that ſche myȝte mete with him bifore other
 by that waie : and when ſche mette with hym with oute
 the ȝates of the citee / there as two waies metten to

¶ Filie
Jerusalem
nolite flere
super me.

gider and sawe hym charged and ouerleide with so grete a tree of the crosse / the whiche sche sawh not bifore / sche was all oute of hir self and half dede for sorwe / so that neither sche myȝt speke to hym one worde nor he to hir by cause of the grete haste of hem that ladden hym to the Jewes. And a litel after oure lorde tornede hym to the wommen that folwede hym wepynge / and faide to hem : Ȝe douȝtres of Jerusalem / wepeth nouȝt on me / but on ȝoure self : and so forth after the gospel. And in these two places were after made chirches in mynde of these thinges / as they sayn that haue sene hem. Ferthermore by cause that the mount of caluarie / where he was crucified / was a grete space fro the ȝate of the citee / and he was after so ouercome with trauel and very that he myȝte no lenger bere that heuy crosse / he leide it doun : but the cursed tormentoures and thay ful of malice dredynge forto deferre his deth / leste that pilate wolde haue cleped aȝen his sentence and dome / for he schewed bifore a wille to haue delyuered hym / they made another man that was cleped Symond to bere the crosse with hym : and ladden hym so descharged of the crosse / but than bounden thai his hondes byhynde him as a theef / to that place of his Jewes the mount of Caluarie.

¶ Now if thou take good hede to all that hath be done to oure lorde Jesu / and all that he hath suffrede at matyne tyme and pryme and terce vnto this tyme / schal it nouȝt be sene to the as mater of grete compassioun of his grete passioun and sorwe ? Sothely / I trowe / ȝis.

¶ Nota hic ponitur contemplacio in generali passionis Christi quam ponit B. in principio tractatus de passione que tamen videtur conuenientior hic.

¶ And namely if thou wilt in thy mynde now make a recapitulacioun / and reherse in general that he hath

suffred and that hath be done to hym into this tyme. For what is it to thenke that oure lorde Jefu / verray god / bleffid aboue alle thinges / fro the houre that he was taken in the nyzt vnto this tyme of his crucifienge was in continuel bataille / in grete reproues / despites and forwes / illufiouns and tormentis : for there was zeuen hym no reſte / but euere trauaile in peynes and forwe. And if thou wolde knowe in what conflicte and bataile he was / byholde and ſee. Firſt / oon diſpitiouſly leieth hond vppon hym and taketh hym : another is redy and hard byndeth hym : another / crienge / putteth vppon hym blaſpheme : another ſpitteth in his face : another ſotelly asketh of hym meny queſtiouns in deſceyte ſorto accuſe hym : another is beſy to brynge falſe witneſſe azenſt hym : another draweth hym forth bifore the Juſtice : another ſtiſly accuſeth hym : another buffeteth hym : another hydeth his eizen : another ſkorneth hym : another after deſpoilleth him : another byndeth hym harde to the piler : another with ſcharpe ſkorges fore beteth hym : another vnbyndeth hym : another caſteth on hym that olde ſilken mantel : another ſetteth a ſcharpe crowne of thornes vppon his heued : another putteth into his hande a reede : another takith it woodly fro hym / and ſmyteth his fore heued ful of thornes : another in ſkorne kneleth byfore hym : and ſo forth / now one and now another / and dyuerſe and meny with all hir wittes and myzte beſien hem to turment hym in the worſte manere. Thay leden hym as a theef now to the biſſhop Anne and now to Cayphas : now to Pilat and now to herode : now hiderward and now thiderward : now ynne and now oute. Oo my lord god / what is all this ! Loo thenke ze nouzt here a full harde and contynuel bitter bataille ? 3it abide a litel while and thou ſchalt ſee harder. Thay ſtonde ſtiffely azenſt hym alle one : the princes and

¶ Hora
matutinali.

¶ Factus
sum illis in
parabolam.
Aduersum
me loque-
bantur qui
sedebant
in porta.

the pharisees and the scribes / with thowsandes of the peple / crienge alle with one voys that he be crucified : and at the laste the Justice pilate 3af the dome that he be crucifiede : and anone that heuy crosse was laide on his schuldres that were alto rent and broken with woundes of his scourgyng. Now ferthermore byholde thy lorde Jesu so goyng forth with his crosse on his bakke : and how than rennen oute of the citee at alle 3ates bothe cite3eynes and straungers of alle degrees / nou3t only gentiles bot also the foulest rybaudes and wyne drynkers : nou3t to haue compassioun of hym / but to wonder vppon hym and skorne hym. There is none that wil knowe hym by pitous affeccioun / but rather with fenne and other vncleynesse alle thay despisen and reprouen hym. And so / as the prophete seith / is he now as in a parable in alle her mouthes : And tho that sitten in the 3ates as Juges speken a3enst hym : and thoo that drunken the wyne in her luste maden her songes of hym. Thus was he drawen and hasted by grete violence / with oute reste / til he came to that foule stinkyng place of Caluerie / where was sette the ende and the reste of his harde bataille that we speken of. But what manere reste is that wherof we now schal trete ? Sothely that harde tree and deth scharper than the bataile. Loo what reste / certeyne the bedde of forwe. Thus my3t thou see in general contemplacioun how harde a batayle thy lord hath suffred into this sexte hour / wherof now we schal trete / folowyng the proceffe of his blissed passioun.

¶ Of the crucifieng of oure lorde Jesu at the sexte hour. ¶ Ca^m. xliij^m.

NOw ferthermore myzt thou see whan our lorde Jesu was comen to that stinkyng hulle of Caluerie how wickedly thoo cursed werkmen bygonne to worche on alle sides that cruel werk. Take hede now diligently with all thyn hert alle thoo thinges that be now to come and make the there presente in thy mynde / byholdynge all that schal be done aȝenst thy lord Jesu and that be spoken or done of hym : and so with the ynner yze of thy soule byholde som settinge and ficching the crosse fast into the erthe / somme makynge redy the nayles and the hameres to dryue hem with : other makinge redy ladders / and settinge vp and ordeynynge othere instrumentis that hem thouȝt nedefulle : and othere faste aboute to spoyle hym and drawe of his clothes. And so is he now the thridde tyme spoyled and stondeth naked in sight of all that peple / and so be now renewed the thridde tyme the brofures of the woundes in his scourgyng by the cleuyng of his clothes to his flesche. Now also first his moder seeth how he is so taken and ordeyned to the deth : wherfore sche sorwful out of mesure and hauynge schame to see hym so standynge al nakede / for they leste hym nouȝt so moche as his priue clothes / sche wente in haste to her dere sone and clipped hym and girt hym aboute the lendes with the keuerchief of her heued. A lorde / in what sorwe is her soule now ! Sothely I trowe that sche myzt nouȝt speke a worde to hym for sorwe / but sche myzte doo no more to hym nor helpe hym : for if sche myzte with outen dowte sche wolde. Than was hir sone anone taken oute of her handes in wode manere / and ladde to the foote of the crosse.

¶ Nota
verba filii
ad patrem.

¶ Now take hede diligently to the manere of crucifixioun. There ben sette vppe tweie ledders / one by hynde and another bifore / at the lifte arme of the croys / vppon the whiche tho wicked mynistres gone vppe with nayles and hameres: and another schort ladder is sette bifore the crosse that lasteth vp to the place there his feet schulde be nayled. Now take good hede to all that foloweth. Oure lorde than was compelled and biden forto goo vppon that ladder to the croys: and he mekely doth all that thai bidde hym. And when he come vp to the ouermest ende of that schorte laddre / he torned his bakke toward the crosse / and straght oute on brede tho kynges armes / and his fairest handes ȝaf vp to hem that crucifiede hym. And than / lifyng vppe his louely eizen to heuene / saide to the fader in thise manere wordes: Loo / here I am / my dere fader. As thou woldest that I schulde lowe my self vnto the deth of the crosse for saluacioun of mankynde / and that is plesyng and acceptable to me: and for hem I offre my self / the whiche thou woldest schulde be my bretheren. Wherefore also / thou fader / take gladly this sacrifice for hem of me. And now he then forward be plesed and wel willed to ham for my loue / and all olde offence and trespass forȝeue and wipe awaye / and putte aserfe all vnclennesse of synne fro hem: for sothely I offre now here my self for hem and here hele. And than he that was on the ladder byhynde the crosse taketh his riȝt hande and nayleth it faste to the cros: and after he that was on the left side draweth with all his myȝt the lefte arme and hande and dryueth there thorw another grete nayle. After thay comen downe and taken away alle the laddres. And so hongeth oure lorde onely by thoo two nayles smyten thorw his handes / with outen sustenance of the body / drawyng downward pyne:

fully thoru; the weijt therof. Herwith also another harlot renneth to and draweth downe his feete with all his myzte: and another anone dryueth a grete longe nayle thoru; bothe his feet ioyned to other.

¶ This is one manere of his crucifienge after the opinioun of somme men. Other ther bene that troweth nouzt that he was crucified on this manere / but that first liggynge the crosse on the grounde thay nayled hym theron: and after / with hym so hongynge / thay liften vppe the crosse and fasteneth it downe in to the erthe. And if it were done in this manere / than myzt thou see how vileynsly they taken hym as a ribaude / and caste hym down vppon the crosse: and than as wode theefes drowen on bothe sides first his handes and after his feet: and so nailed hym faste on the crosse: and after with all hir myzt lifte vppe the crosse / with hym hongynge / also hye as thay myzt / and than lete hym falle down in to the morteyes. In the whiche falle / as thou myzt vndir stonde / all the synowes to broken to his fouereyne peyne. But whether that it be in oo manere or in other / sothe it ¶ B. N. is that oure lorde Jesu was naylede harde vppon the crosse / hande and foote / and so streynede and drawen that / as he hym self seith by the prophete Dauid: That ¶ Dinumerauerunt omnia ossa mea. they myzte telle and nombre all his bones.

¶ Than rennen oute of his bleffid body stremes of that holyest blood on all sides habundantly fro tho grete woundes: and so is he constreyned and arted that he may nouzt meue but his heuede. Wherefore hongynge the body only by thoo thre nayles / no doute but that he suffrede so bittre sorwes and peynes that there may none herte thynke ne tonge telle. And jit more ouer he hongeth bytwene two theefes: of the whiche that oon blasphemeth and tempteth him to inpacience: and therwith other

blasphemen and skornynge feyne: What / this is he that destroyeth the temple of god and makith it vppe a3eyne in thre dayes! And othere seide: He made another faaf / but he may nou3t now saue hym self: and many other reproues and skornynge thai faiden to hym / as the gofpell telleth. And alle these reproues / blasphemers / and despites bene done / feynge and heryng his most forwful moder whos compassioun and forwe made here sone to haue the more bittre peyne: and / on that other half / sche henge in soule with hir sone vppon the crosse / and desired inwardly rather to haue deide that tyme with hym than to haue lyued lenger. And so stood the moder besides the crosse of her sone / bytwene his crosse and the theefes crosse / and tornede neuere her eijen fro hym. Sche was fulle of angwische / as he was also. And sche prayed to the fader at that tyme with all her herte / seienge thus: Fader and God with outen ende / it was plesynge to 3ow that my sone schulde be crucified / and it is done: it is nou3t now tyme to aske hym of 3ow a3eyne / but 3e see now in what angwische is his soule. I beseke 3ow that 3e wil ese his peynes: god fader / I recomende to 3ow / in all that I may / my dere sone. And also here sone prayde for hir priuely hym self / sayenge: My fader / 3e knoweth how my moder is turmentid for me: I schulde onely be crucified and nou3t sche: but loo now sche hongeth on the crosse with me. Myne owne crucifienge sufficeth / for I bere the synnes of all the peple: sche hath nou3t deseruede eny suche thing: wherfore I recomende here to 3ow that 3e make her peynes lasse. Than was with oure lady John and Maudeleyne / the byloued desciples / and othere of his frendes / by the crosse of oure lorde Jesu: the whiche alle maden greet forwe and wepten / and my3t nou3t be confortid in no manere of

¶ Nota
orationem
matris pro
filio.

¶ Oratio
filii pro
matre.

here byloued maystre / but euere was hir forwe renouede
with his forwe / outhere in reproue other in dedes / as it
foloweth after.

¶ How oure lorde Jesu 3elde vp the spirit at None.

¶ Cam.
xliiiij^m.

Now hangeth our lord Jesu on the crosse in grete
peyne / and 3it is he not ydel because of that
peyne : but he wrou3t all waie and spak that
was prophitable for vs. Wherefore so honginge
he spake feueene notable wordes that ben folowyng /
writen in the gospels. The firste was in the tyme that
they crucified hym / whan he prayed for hem / sayenge
thus : Fader / for3eue hem : for they woot nou3t what thay
done. The whiche word was a word of grete pacience /
of grete loue / and of vnspekable benignyte. The secounde
was to his moder / sayenge thus : Womman / loo thy sone.
And also to John : Loo thy moder. He cleped her nou3t
at that tyme moder lesthe sche schulde thoruz feruent ten-
drenesse of loue haue ben more sory. The thridde was
to the bleffid theef / seienge : This day thou schalt be with
me in paradys. Wher ynne his moste large mercy openly
is schewed. The ferthe was whan he seide : Hely ! hely !
lama 3abatany / that is to saie / My god ! my god ! Why
haft thou forsaken me ? As thowh he faide in this sentence :
My god / fader of heuene / thou haft so moche loued the
redempcioun of the worlde that thou haft 3euene me ther-
fore / and as it semeth forsaken.

¶ Nota
septem
verba
domini in
cruce.

¶ Verbum
primum :
Pater,
ignosce, etc.

¶ Secun-
dum :
Mulier,
ecce
filius tuus,
etc.

¶ Tercium:
Hodie
mecum
eris, etc.

¶ Quartum:
Hely, hely,
etc.

¶ Lorde Jesu / what conforte was that forsaide worde
to alle thyn enemyes : and what disconfort to alle thy
frendes. Sothely / as it semeth / there was neuere worde
that oure lord Jesu spak that 3af so moche boldenesse to his
enemyes / and so moche occasioun to his frendes to dis-
peyre that he was god / as that worde : for they vnderstood

¶ N.

it that tyme but nakedly after the lettre fowneth. But oure lord wolde schewe in to the laste ende that as he suffred in body fully after the kynde of man / so also in his spekinge after the infirmyte of man that he was veray man / suspendynge for the tyme the vse of al the myzt of the godhede.

¶ B. N.

¶ Quintum : Sitio.

¶ The fifte worde was *Scicio* / I am athryft. The whiche worde also was occasioun to his moder and John and other frendes of grete compassioun / and to his wicked enemyes of grete reioysynge and gladnesse. For thouȝ it so be that it may be vnderstande that worde *scicio* / I thurste / gostly to that entent that he threstede aȝeyne the hele of soules : neuerthelesse also in sothenesse he thurstede bodely by cause of the grete passynge out of blood / wherthoruȝ he was al drye withynneforthe and thursty. And than tho wicked dyueles lymes that euere casten hou thay myzt most noye hym / token eyfel and galle and profrede hym vp to drynke. O the curfed wodenesse of hem that beeth euere filled of malice / but in all tyme noyen also

¶ Sextum : Consummatum est.

moche as thay konne or mowen. The sixte worde was when he seide : *Consummatum est* / It is al ended : as thai he sayde thus : Fader / the obedience that thou hast ȝouen me I haue perfiztly and fully done in dede : and ȝit I am redy to done what thow biddest me : but all that is writen of me is fulfilled : wherfore if it be thy wille clepe me now aȝeyne to thee. And than faide the fader aȝeyne to hym : Come now / my fwete loued sone : thou hast wel done alle thinges / and I wil not that thou be mor turmented : therfore come now / and I schal clippe the with myn armes and take the into my bosome. And after that tyme bygan oure lorde Jesu to faille in sȝt in manere of deyenge men / and wex al pale : now stekynge the eizen and now oponynge : and bowed his hede / now in to

¶ Nota de modo moriendi.

that oon fide and now in to that other ⁊ faillynge alle the
 strengthes / and alle the veynes than voyde. And so at
 the laste he put the feuenthe worde with a strong crie and
 wepyng teres / sayenge thus: Fader / I comaunde my
 spirite in to thyn handes. And there with he zelde the
 spirite / enclynyng his heued vppon his brest toward the
 fader / as in manere of thonkyng that he cleped hym to
 hym and 3euynge hym his spirite. At this crie than was
 conuerted Centurio there beyng / and faide: Sothely /
 this was thynges sone ⁊ by cause that he sawe hym
 or othere men when they deien mowe not
 be helued in hym. Sothely that crye was
 seyne / that it was herde in to helle.
 What state was that tyme his moders
 hym so pynefully faille / wepe / and
 we / that for the multitude of ang
 t of hir self and vnfelable made / as
 v moche more than what tyme sche
 ge the crosse / as it is faide. What
 Maudeleyn / the trewe loued disci
 s owne derlyng / and othere two
 at what myȝt thay doo? They were
 ernesse / and therfore they wepten
 e.
 oure lorde on the crosse dede / and
 goth awaie toward the citee ⁊ and
 h the foure forsaide felawes / sette
 he crosse / and byholdeth pitoufly her
 e with / and abideth helpe fro god that
 m to her and burie hym. Than also if
 thy lorde thou myȝte haue here mater
 now of hyȝe compassioun / seying hym so turmented that
 fro the sole of the foote in to the hizeste parte of his heued

¶ Septi-
 mum
 verbum :
 Pater, in
 manus tuas
 commendo
 spiritum
 meum.

¶ Vere
 filius dei
 erat iste.

¶ N.

there was in hym none hole place ne membre withoute passioun. This is a pyteful sȳt and a ioyful sȳt: a pyteuouse sȳt in hym for that harde passioun that he suffrede for oure sauacioun: but it is a likyng sȳt to vs for the matere and the effecte that we haue therby of oure redempcioun. Sothely this sȳt of oure lorde Jesu hangynge so on the crosse / by deuoute ymaginacioun of the soule is so deuoute to some creatures that after longe exercise of forwefull compassioun thay felen some tyme so grete likyng / nouȳt only in soule but also in the body / that thay kan not telle / and that no man may knowe but onely he that by experience feleth it: and than may he wel say with the apostle: *Michi autem absit gloriari nisi in cruce* / Betide me neuere forto be ioyful but in the crosse of oure lorde Jesu. Amen.

¶ Cam.
xlviii.

¶ Of tho thinges that bifelle after the deth of oure lorde Jesu at after none.

¶ B. N.

WHat tyme that the worschipful moder of oure lorde Jesu / as it is seide next bifore / abode and dwelled byside the crosse / with othere trewe loueres of hym byfore nempned / byholdynge oure lorde Jesu continually so pitoufly hongynge dede on the crosse bytwixe two theefes: loo than comen meny armede men out of the citee towarde hem: the whiche were sent to breke the legges of hem that were crucified and so to flee hem al oute / and burie hem bycause that here bodyes schulde nouȳt hyng on crosse in that grete sabbot day. Than rose vp oure lady and alle tho with hire / and befily lokeden and seyne hem come: but what to done they woot nouȳt / wherfore they fellen in to grete forwe and drede / and namely oure lady / spekyng to hir sone in this manere: My dere sone / what

may be caufe that alle thife armed men comen aȝen? What wil thay doo more to the? Haue they nouȝt flayne the / my fwete fone? I hadde hope that thei hadde ben filled with that they haue done to the: but / as it ſemeth to me / ȝit thay purfewe the dede / and I wot nouȝt what I may doo: for I may not helpe the no more than I myȝt delyuer the fro deth: but I ſchal abide and ſee / and praye thy fader that he make hem ſofte and eſy to the. And therwith they alle fyue ȝeden and ſtoden bifore the croſſe of oure lorde. Than come the forſaide armed men to hem with greet woodneſſe and grete noyſe: and ſeynge the theues ȝit leuyng / with grete ire thai hewen and breken deſpitouſly her legges / and ſo ſlewen hem / and caſte hem anone in a dyke there byſide: and after tordned hem aȝen and comen toward oure lord Jeſu. Wherefore oure lady dredynge leſte they wolde done in the ſelf manere to her ſone / and therthoruȝ ſmyten with ſorwe of herte with ynneforth / ſche kouthe nouȝt elles but goo to here beſte armur / that is to ſay her kyndely mekenneſſe: and knelynge doun byfore hem / and ſpredynge her handes / with an hie voys ſche ſpak to hem in this manere: Gode bretheren / I beſeche ȝow for almyȝty goddis loue that ȝe tormente me no more in my dere fone: for ſothely I am his moſte forwful moder / and as ȝe knoweth wel / bretheren / I neuere offended ȝow ne dede eny wrong to ȝow: but thogh it ſo be that my ſone ſemeded contrarious to ȝow / ȝe haue flayne hym: and I forȝete ȝow all wrong and offence / ȝe and the deth of my ſone. Wherefore now dooth me that mercye that ȝe breke hym nouȝt as ȝe haue done the theues / ſo that I may burye his bodye al hole: for it nedeth nouȝt / feeth thereas ȝe ſee / that he is fully dede and was long tyme now paſſed. And therwith John and Mawdeleyn and hei

other fultres / knelynge with oure lady / bysfouzt the fame with here fore wepynge.

¶ A lady / what doo 3e? 3e lowen 3ow to the feete of hem that bene moſte wickede ⁊ and prayen hem that hauen no reward to eny good prayer. Suppoſe 3e to bowe by 3oure pitee hem that bene moſt cruel and moſt wicked / with oute pitee? or to ouercome hem that bene alther proudeſt with mekenefſe? Nay / for proude men haue abhominacioun of mekenefſe: wherfore 3e trauaile in veyne.

¶ And therwith one that was cleped longyne / and was that tyme wicked and proude but after a trewe leuer and martir / deſpifynge her wepynge and prayeres / with a ſcharpe ſpere openede the ſide of oure lorde Jeſu and made a grete wounde / oute of the whiche anone ranne to gidre bothe blood and water. And therwith oure lady ſelle adoun in ſwowne / half dede / bytwene the armes of Maudeleyn. And than John nouzt mowynge bere that grete forwe / toke to hym mannis herte and riſynge azenſt hem ſaide: 3e wicked men / why do 3e this cruelte? See 3e nouzt that he is dede? Why wil 3e alſo flee this womman / his moder? Gooth now 3oure way / for we ſchal burye hym. And therwith / as god wolde / thay wente hir way. Than was oure lady excited and roſe as it hadde bene fro flepe / aſkyng what was done more to hir ſone ⁊ and thay ſaide: No newe thing more azenſt hym. And after ſche hadde kauzt ſpirite and byhelde hir ſone ſo greuouſly wounded / was alſo wounded in hert with a newe wounde of forwe.

¶ Seeſt thou now how ofte fithes oure lady is this day dede ⁊ ſothely as ofte fithes as ſche ſeih doo azenſt her ſone eny newe peyne. Wherfore now is fulfilled in her that ſymeon ſaide to her / prophecienge longe tyme

bifore: *Tuam ipsius animam pertransibit gladius* / His fwerde schal perce thoru; thyn herte: that is to fay the fwerde of his passioun and forwe: and that byfelle ofte fithes on this day. But now sothely the fwerde of his spere hath perfede bothe the body of the sone and the soule of the moder.

¶ After this thai sitten downe all byside the crosse: but what they schulde doo thai woot nouȝt / for they mowe not take down the body and burie it bycause that they haue neither strengthe ne instrumentis apte therfore: and for to goo away fro hym so hongynge thay dar not / and longe abiden there thai mowe nouȝt bycause that the nyȝt was comynge on hem. Here myȝt thou see in what forwe and perplexite thai bene. O benigne lorde Jesu / how is this that ȝe suffren ȝoure dere moder / chofen bifore all othere / that is the merour of the worlde and ȝoure special restyng place / so to be tourmented and trobled that vnnethes hath sche eny spirite to lyue: and tyme it were that sche had fom manere of reste and relefyng of hir forwe.

¶ Of the taking down fro the crosse oure lordes body
Jesu at euefong tyme. ¶ Cam.
xlviij.

IN the mene tyme that oure lady and John and othere biforesaide were in grete perplexite and defolacioun / as it is isfaide: they lokeden toward the citee as thay ofte fithes deden for drede / and than sawh thay many other comynge toward hem by the way: the whiche were Ioseph of Armethie and Nycodeme / bryngynge with hem othere mistermen that brouȝten with hem dyuers instrumentis with the whiche they schulde take down the body of Jesu fram the crosse: and also they brouȝte an hondred pounce of mirre and aloes forto anoynte his body / and so burie it. And thanne alle they risen vp with grete

drede / not knowynge what they wolde doo. A lorde
 god / how grete forwe is this day! Than John / takynge
 good hede to hem that were so comynge / faide to oure
 lady: Sothely / I see comynge there Ioseph and Nichodeme.
 And than oure lady kauzt spirit and was gretly comforted
 and faide: Bleffid be oure lorde god that hath sent vs
 helpe at oure nede / and hath mynde of oure forwe / and
 that hath nouzt forsaken vs in oure tribulacioun. Gode
 sone John / goo azenst hym and welcome hem : for I woot
 wel thai come to oure focour. And anone John wente
 azenste hem : and when they metten thai clipten other /
 with wepyng teres / and myzt nouzt speke to othere a grete
 while for tenderneffe of compassioun and forwe. After
 that they hadde walked forth a litel while and drowe nyh
 toward the crosse / Ioseph askede who was there with oure
 lady / and how it stood with the othere disciples. And
 John answerynge tolde him who was there with oure lady /
 ✓ but of the disciples he kouthe not telle : for he faide there
 was none of hem fene there al that day. And ferthermore
 at her askynge he tolde hem al that was done azenst oure
 lorde / and all the proceffe of his passioun. And when they
 come nyhe the place / knelynge down and wepynge / thay
 honourede oure lord Jesu. And after metyng to gidre /
 oure lady and hir sustres and Maudeleyn rescuyed hem
 worschipfully / with knelynge and lowe bowynge to the
 erthe : and thay azaynward knelynge and worschippyng
 with grete wepinge stoden so to gidre a greet while or
 thai speken. But at the laste oure lady bygan to speke to
 hem and faide : Sothely frendes / 3e haue done wel that
 3e haue mynde so of 3our maister / for he loued 3ow wel :
 and as I knowleche to 3ow pleynely it semed to me that
 there was a newe list risen at 3our comynge : for bifore
 we wist nouzt what we myzt done / and therfore god quyte

30w. And thay faiden azenward: We bene forie with all oure herte for alle these wronges and malices done azenst hym: for as we sene wel the wicked men hauen the maistrye azenst the rjztwifnesse: and we wolde ful gladly haue delyuered hym fro so grete injurie if we hadde myzt / bot at the leste we schal doo this seruice to oure lorde and mayster that we ben comen fore. And than they made hem redy forto take hym downe.

¶ Take now good hede in manere as I haue saide bifore to the manere of takyng downe. There are sette two ledres on the side of the crosse / one azenst another: and Joseph gooth vppe on the laddre stondyng on the rjzt half and besieth hym to drawe oute the nayle of that hande / but it is ful harde: for the nayle is grete and long and harde dryuen into the tree / and withoute grete thrustyng down of oure lordes hande it may nouzt be done: but that is no force / for oure lorde knoweth wel that he doth al trewely and with good entent / and therefore he axcepteth his dede. And when the nayle was drawe oute / John maketh signe to Nichodeme forto take it to hym priuely so that oure lady see it nouzt for discomfortyng. And after in the same manere Nichodeme drowe oute the nayle of the lifte hande and taketh it priuely to John. And thanne Nichodeme cometh downe forto drawe oute the thridde naile of the feet: and in the mene tyme Joseph sustened the body. Sothely / wel is hym that so may sustene and clippe that holiest body of oure lord Jesu. Therwith oure lady taketh in to her handes reuerently oure lordes rjzt hand and byholdeth it and leieth it to hir yzen and deuoutly kuffeth it / fore wepyng and sighyng. And when the nayle of the feete was drawn oute Joseph come doun softly / and alle leiden to hande and token oure lordes body and leide it downe on the

¶ Plangent
super eum
quasi super
vni-
geni-
tum.

¶ Corpus
meum dedi
percusi-
entibus et
genas meas
vellentibus.

erthe ⁊ oure lady toke the hede and schuldres and leide it on hir barme ⁊ and Maudeleyne was redy to take and kusse the feete / at the whiche sche fond so moche grace bifore in his lyf. Other of the companye stoden aboute byholdyng / and alle maken greet lamentacioun vpon hym after the prophecie / that than was fulfilled / seying : that thei schulde make forwe vpon hym as vpon the one bygeten childe ⁊ and namely his blessed moder alle tymes fore wepyng / and than forwfully byholdyng the woundes of hondes and feet / and specially that horrible wounde of his side ⁊ now takyng hede to one and now to another / and feyng his heuede so foule fare with and his heer to drawen with the scharpe thornes and his louely face all defoilled with spittynge and blood / and the heres of his berd drawen away fro his chekes / as the prophecie seith of ysaie in his persone thus : I gaf my body to hem that smytten it and my chekes to hem that drowen the heer away.

¶ Cam.
xlvij^m.

¶ Of the burienge of oure lord Jesu at complyn tyme.

After a litel while / liggyng the body of oure lorde Jesu bytwene his moders armes / as it is saide / whan it drewe toward nyzt Joseph prayed oure lady that sche wolde suffre the body to be dysposed after the manere of the Jewes and buried. Bot sche was loth therto and seide : Goode bretheren / taketh nouzt so sone my child fro me ⁊ rather burie me with hym. Than seide John : My dere moder / lat vs assente to Joseph and Nicholas / and suffre oure lordes body to be buried ⁊ for elles by occasioun of to moche tarienge thay myzt listliche falle in daunger and sclaundre of the Jewes. And at this suggestioun of John oure lady / as wise and discrete / thank

ynge that sche was committed to hym by oure lorde / wolde no lenger lette his buryenge / bot blessed the body and lete hem dize it as thay wolde. And than John / Nichodeme / Joseph and othere / bygonne to ennoynte the body and to wrappe it in linnen cloth / as it was the manere of Jewes berienge. Neuertheles oure lady kepte all way the heuede in her barme forto dize that hir self / and Maudeleyne the feete. And when thai dizen the legges and comen nyh to the feete Maudeleyn saide : I pray 3ow suffre me dize these feete / at the whiche I fonde so moche grace. And thay suffrynge her askyng / sche helde the feet and loked vpon hem wepyng and almost faillyng for sorwe : and rize as sche byfore in his lif wische hem with teres of compunccioun / now moche more sche wascheth hem with teres of grete sorwe and inward compassioun : for as he verray sothfastnesse witnessith of her / sche louede mykel and therefore sche wepte mykel / and namely in this laste seruise doyng to her mayster and lorde so pitously dede : vnnethe for sorwe myzte her herte abyde in her body / for sche wolde ful gladly haue bene dede ther at her lordes feet. Sche sawh non other remedye / but sche besith hir with al her myzt now at the laste seruice to hym / the whiche was ful vnkouth to her / forto dize his body in the best manere that sche may / but nozt as sche wolde : for sche hath neither mater therof ne tyme therto. But neuertheles in manere as sche may sche wischeth the feet with teres : and after deuoutly wypeth hem / and kesseth hem / and wrappeth hem in clothes in the beste manere sche can. When they haue thus done and dressed the body in to the hede / thay loken to oure lady that sche schulde performe her part : and than bygan they alle newly to wepe and make sorwe. Than sche seyng that sche may no lenger differ / setteth

her fyt vppon the face of hir sone and speketh to hym in this manere : My fwete sone / I holde the now dede here in my barme : and / as I see / we moſte departe bodily / but hard is the departynge of deeth. Here byfore there was a liking conuerſacioun bitwene vs / and we were leuyng among othere men euer with oute pleynt or offence : thogh it ſo be that thou art ſlayne now as a wicked man. And I haue ſerued the trewely and thou me : but in this forwful bataille thy fader wolde nouȝt helpe the / and I myȝt nouȝt : wherfore thou forſoke thy lyf for the loue of mankynde / that thou woldeſt aȝen begge and ſaue : but ful hard / peynful / and dere is this bigginge : wherof neuertheles I am glad for the hele and ſauacioun of men : but in thy paſſioun and deth I am ful harde tormented : for I woot wel that thou neuere dedeſt ſynne / and that thou art ſlayne with outhen deſert thorow that fouleſt horrible deth. Wherfore now / my dere sone / our bodily felauſchip is twynned / and now moſte I nedes be departed fro the : and ſo I ſchal berye the. But whider ſchal I / thy moſte forwful moder / after gone ? And where ſchal I dwelle / my dere sone ? Hou may I lyue withoute the ? Sothely / I wolde gladly be buried with the / ſo that I myȝte be with the : but ſithen I may not be buried with the bodily / at the leſte I ſchal be buried with the gooftly in my ſowle. Wherfore I ſchal bury with thy body in thy graue my ſoule / and therfore that I comaunde and leue to the. O fwete sone / how ſoriful is this departynge ! And therwith of the grete habundaunce of teres ſche wiſſhe moche better his heed than Maudeleyne dede before his feete. Than ſche wipeth his face and kiſſeth it / and after wonde his hede in a ſudarye / and ſo ſignede and bleſſed hym. And than alle to gedres honourynge and kiſſynge his feet toke hym vp and bere hym to the

graue ⁊ oure lady berynge the heuede / and Maudeleyne the feet / and other the mydde part.

¶ There was nihe that place of the croffe / the space of a stons caste / a newe sepulture wher ynne no body was buried bifore / and therynne with reuerence knelynge thay leyde hym with greet fighyng / fobbyng / and wepyng. And after he was so buried / and his moder had 3euen him her blessing / they leyden a grete stone at the dore of the graue / and wente her waie toward the citee : that is to saye Joseph and his felawschippe ⁊ oure lady 3it abidyng with hir felawschippe. But Joseph at his goyng spak to oure lady and saide : My lady / I pray 3ow for goddes loue and for the loue of 3our sone / oure maister / that 3e vouche saaf to come and take 3oure herberwe in myn house ⁊ for I woot wel that 3e haue none house of 3oure owne : wherfore taketh myne as 3oure owne ⁊ for alle myne ben 3oures. And in the self manere Nichodeme prayde on his side. And sche louely enclynge to hem and thonking hem anwerde and said / that sche was committed to the gouernaunce of John. Wherfore than thay prayde John the same ⁊ and he anwerde and saide / that he wolde lede hir to mount syon / where her maister soupede on the day biforne at euen with his disciples / and there wolde he abide with her. And so thay louely saluyng oure lady / and worfchippyng the sepulcre / 3eden forth on hir waye.

¶ Cam.
xlvij^m.

¶ What was done of oure lady and of othere after the burienge of Jesu.

WHen it drowe to nyzt John spak to oure lady and faide: It is not honest forto dwelle here lenger and forto come into the citee in the nyzt: wherfore if it be youre wille goo we hennes and torne we azeine. And therwith oure lady riseth vp / and with all hem knelynge / blessed and kiffede the sepulcre / and faide: My sone / I may no lenger stonde here with the / but I commende the to thy fader. And than lifyng vp her eizen to heuene with teres and ynward affectioun seide: Euerlastyng fader / I recomende to you my sone and my soule / the whiche I leue here with hym. And therwith thay bygonne to goo all her way. And when thai comen to the croffe / there sche knelede downe and honoured the croffe / and faide: Here made my sone his ende / and here is his precious blood. And so deden alle that othere. For thou myzte thinke and vndirstande that sche was the firste that honoured the croffe / as sche was the firste that honoured her sone born. And after fro thens they toke hir waye toward the citee: and ofte by the waie sche lokede azein toward her sone: and whan thay comen there as thay myzte no more se the croffe oure lady and alle othere knelede and honoured it / wepyng. And when thay comen nyhe the citee oure lady sustres hiled her face in manere of a mournyng wydowe: and thai jeden bifore / and oure lady folwede after bytwixe Maudeleyn and John / so keuered the face. Than Maudeleyn at the entre of the citee / desiryng to haue oure lady to her house / byfore the takyng of the way that ladde thiderward sche spak to oure lady and faide: My lady / I pray you for the loue of my maister /

3oure sone / that 3e wil late vs go to oure house in Bethanye where we mowe best abide: for as 3e knowe wel my maister loueth wel that place / and cam gladly ofte sithes therto: and that hous is 3oures with al that I haue: wherfore I pray 3ow that 3e wil come. And here than they bygunne to wepe / but oure lady holdynge here pees and makynge signe to John forto answere / and Maudeleyne prayeng hym for the self mater / he answerde and saide: It is more semely that we go to the Mount syon: namely for so we answerde and saide to oure frendes: wherfore come thou rathir with hir in to that place. Than saide Maudeleyne to John: Thou wost wel that I wil goo with hir whider foeuere sche gooth / and that I schal euere loue hir. After when thai come in to the citee there come on al fides maydenes and goode matrones / goynge with her and forwynge and comforynge in here manere: and also gode men that thay went by had greet compassioun of her / and were fired to wepynge / and saiden: Sothely / this day is done grete wrong by oure princes to the sone of this lady: and god hath schewed grete tokenes and wondres by hym: avise hem what they haue done. And when they comen nyh the place there thay wolde reste / oure lady bowynge lowely to the ladyes that comen with hir and thonkyng hem / and they a3eynward to hire / token here leue of other / makynge greet lamentacioun and forwe. And than oure lady and Maudeleyne and the othere sistres of oure lady 3eden in to that house: and John after he hadde congeed the othere wommen and thonked hem schette the dore after hem. Than thay beyng so al hem self to gidre / oure lady / lokenge aboute the house and myssynge her loued sone Jesu / with grete forwe of herte compleynede her and saide: O John / wher is now my sone that so hi3e special affeccioun hadde

in thee? O Maudeleyne / where is thy maistre that so tenderly loued the / and thou so gladly seruedest hym? O my dere sustres / where is now my sone? Sothely / he is gone away fro vs : he that was al oure ioye and oure comfort and the list of oure eien. 3ee sothely / he is gone / and that with so grete angwisse and peyne as 3e alle haue feyne : and that is that encrefeth my sorwe that in alle his peynes we myzt nouzt helpe hym. His disciples forfook him : his fader all myzty wolde nouzt socour hym. And hou sone alle thise thinges were done a3enst hym / 3e knowen and feyne. Was there euere eny thief or worse odyus man so sone dampned and putte to so spitoufe deth? For lo / the laste nyzt he was taken as a thief / and erly on the morwe brouzt bifore the Justice : at tierce dampned : at sexte on the crosse honged : at none dede : and now buried. A my dere sone / a bittre departynge was this : and a sorwful mynde is this of thy foulest and horrible deth. Than John praide hir to stynte of fuche sorwful wordes and to cesse of wepynge : and comforted hir in the beste manere that he myzte. And thou also by deuoute ymaginacioun as thou were there bodily present comfort oure lady and that other felauerschippe / prayenge hem to ete somewhat / for 3it they ben fastinge / and after slepe : but that I trowe was ful litell : and so takynge hir bleffynge / goo thy waye as at this tyme.

¶ What oure lady and othir with her diden on the faterday. ¶ Cam. xlix^m.

ERly on the morwe / vppon the saturday / stoden in the forsaide hous / the 3ates spered / oure lady / John / and othere wommen byfore nempned in greet mornynge and sorwe / hauynge in mynde the grete tribulacioun and anguisshe of the day to fore : nou3t spekyng but by tymes lokynge on othir in manere as thay done that bene ouerleide with grete mischief and sorwe / and knowen no comfort ne no socour : and therwith they herde one knocke at the 3ate / and than thay dredden fore : for all thing in that tyme thai dredden bycause that here sikernesse and comfort was awaye. Neuertheles John 3ede to the dore / and vnderstandynge that it was Petre / tolde hem so : and oure lady bad vndo the dore and lete hym ynne : and Petre comynge yn with grete schame / wepyng and sobbyng / saluede oure lady and othere bot nou3t spak : and therwith they all bygan to wepe and my3t nou3t speke for sorwe. A litel while after come othere disciples oon after another on the self manere / at the bygynnyng makynge sorwe and wepyng. But at the laste whan they cessede of wepyng and bygonne forto speke of her lorde / Petre first saide in this wise : I am aschamed and confounded in my self / and I schulde nou3t by resoun speke in 3oure presence or apere in the s3t of men / for also moche as I leste so kowardly and forsoke so vntrewely my lorde that louede me so mykel. And in the self manere all the othere / smytyng her hondes and fore weping / accusen and reprehenden hem self that thei hadde so leste her lorde. Than oure lady comfortynge

hem faide : Oure gode maiftre and oure trewe herdeman is gone fro vs / and we bene lefte now as faderles children : but I hope truely that we fchal fone haue hym aʒen : and ʒe knoweth wel that my fone is benigne and merciful / bliffed mote he be / for he louede ʒow wel : and therfore dowlth nouʒt but that he fchal be wel reconfiled to ʒow and gladly he fchal forʒeue all trespace and alle offenses. For fothele / by fuffraunce of the fader / the malice aʒenft hym was fo grete / and the woodneffe of his enemyes fo ftrong and myʒty / that ʒe myʒt nouʒt haue focoured hym thogh ʒe hadden abiden ftille with hym : and therfore dredeth nouʒt all fchal be wel. Than anfwerde petre and faide : Sothele as ʒe feien / fo it is : for I that fawe but a litel of the bygynninge was with fo grete drede fmyten in the porche of Cayphas hous that vnnethes wende I forto haue fcapede the deth : and therfore forfoke hym / and hadde no more mynde at that tyme of the wordes that he hadde feide to me to fore til he lokede on me. And Maudeleyn alked what tho wordes were. And he faide hou he tolde hym bifore that he fchulde forfake hym and what tyme / and fo forth he tolde alle his wordes fspoken to hem : and fpecially that he tolde bifore meny thinges to hem of his paſſioun in that foper tyme that he made with hem the thorſday at euen. Than oure lady faide fche wolde gladly here of that proceffe that bifelle at that foper. And petre made ſigne to John that he fchulde telle that proceffe : and John tellith all that was done and feide. And after to petre he tolde all the proceffe of his paſſioun / as he defired. And fo what of thiſe thinges and what of othere done by oure lorde Jefu amonge hem / they tellen to other now oon and now another / as it come to her mynde / dryuynge away all that day in fuche manere talkynges of oure lorde Jefu.

¶ A lorde / how attentely and befily Maudeleyne listnede to thoo wordes : but moche more oure lady / sayenge ofte sithes at the ende of a proceffe : Blessed be my sone Jesu : namely whan sche and Maudeleyn herde of the makynge of the sacrement : and how he gaf hem in the forme of brede his owne body to ete / and in the forme of wyne his blood to drynke. Sothely / I trowe / that ¶ N. with fouerayne meruaile here hertes meltede into likynge forwe and forowful likynge / brekyng oute on wepyng and schedyng fwete teres for that hiȝe brynnynge loue that he schewed to man foueraynly in that excellent and passyng dede of charite.

¶ But now passing ouer so schortly in this meditacioun at ¶ B. N. this tyme : more ouer take hede and byholde hem this day in grete forwe and drede / and haue compassioun of hem if thou konne. For what is it to see how that the lady of all the worlde / and princes of holy chirche / and cheuenteynes of goddes peple / bene now so in drede and sorowe stoken and hidde in that litel hous / nouȝt knowynge what they mowe doo / nor hauynge comfort but onely in that communynge of the wordes and dedes of her lorde Jesu. Neuertheles oure lady stode all waie sadly in a restful and pesible herte : for sche hadde euere a certayn hope of the resurreccioun of her sone. And therfore holy chirche maketh specially mynde of hire euery saturday / bycause that in that day stode onely in her the feith of oure lorde Jesu that he was verray god. Neuertheles sche myȝt nouȝt haue full ioye bycause of the mynde of his harde deth and his bitter passioun.

¶ When the sonne was gone doun and it was leeful to worche / Mary Magdalen and another marie with hir ȝeden forth in to the citee forto bigge materes able to make oynementȝ of / as they hadde somwhat done bifore /

in to the sonne settinge: for by the lawe they were bounden to kepe the sabbath day / fro the sonne rest of the day bfore vnto the sonne rest of the self day. Now take hede and byholde hem / how they gone with sorwful chere / in maner of desolate widowes / to some apothecarie or spicer / the whiche thei hadde knowleche of that was a good deuoute man / and that wolde gladly fulfille her wille and desire in that partie. And when they haue chosen the beste oynement; that thay couthe fynde / and paide therfore / they 3eden home agen / worchyng hem in the beste manere that thai kouthe. And so may thou see how diligent and trewely thay worchen and trauailen for her lorde / with wepyng and sighynges amonge : and hou oure lady and the apostles stonden and byholden and paraenture helpen among. And when it was nyzt thay cesseden and 3eden to reste / suche as it was. And so this may be the meditacioun for saturday / touchyng oure lady and othere wommen and the apostles.

¶ Quid
fecit
dominus in
die sabbati?

¶ But what dede oure lorde Jesu that day? Sothely / anone as he was dede he wente in soule down to helle thereas the holy fadres weren / and than were they in ioye and blisse by vertu of his blessid presence: for the sight of god is perfyzt ioye. And here mowe we see hou grete was his benignyte / in that he wolde hym self go down in to helle. How grete charite and mekenesse that was: for he myzt haue sent an aungel / and haue deliuered hem oute of the deueles bondes and brouzte hem to hym where hym had left: but his loue and his mekenesse wolde nouzt haue suffrede that / and therefore he went hym self down in to helle and visitede his chosen soules there: and that nouzt as seruantes / but frendes of hym that was lorde of alle. And than all the holy faders / in his comynge filled with ioye and blisse / and

alle forwe and myſlikyng awaie paſſed / ſtoden bifoꝛe hym in louynges and ſonges of prophecies and pſalmes / that were bifoꝛeſaide and than fulfilled as thay beeth wꝛiten in holy writte / into the tyme that he wolde take his body azeine and riſe vp gloriously fro deth to lif: as it folweth in a proceſſe here afterward. To the whiche lyf foꝛto riſe at the laſte tyme with hym he graunt vs / oure lorde Jeſu / that foꝛ vs deyde on the croſſe. Amen.

¶ Of the gloriouſe reſurrexioun of oure lord Jeſu / and ¶ Ca^m. l^m.
of the fiꝛſte apperynge of him to his bliſſed moder / as it may reſonably be trowed.

After that the worthyſt prince and myꝛtieſt conquerour Jeſu / thoruꝝ his bittre paſſioun and hardeſt deth hadde venquyſhed and vtterly ouercome that ſouereyne tyraunte / mannis enemy and his aduerſarie / Sathanas with all his wicked hoſte: alſo ſone as the ſoule was departed fro the body he wente downe to that tirauntꝝ priſoun / helle: and riꝛt as in ſothe he was lorde of vertues and kyng of bliſſe / ſo be his ſouereyn myꝛt and riꝛtwiſſeneſſe he brak the ꝓate of that priſoun and entred with vnſpecable ioye and blis to his choſen peple / that there had bene in diſtreſſe meny thouſand ꝓere bifoꝛe. And than was that priſoun turned in to a bleſſid paradys thoruꝝ his preſence: and al that bleſſid felawſchippe with myrthe and ioye that may nouꝛt be ſpoken or thouꝛt honoured and woꝛſchipped and thonked ſoueraynly hir lord / that ſo gracioſly deliuered hem oute of that thraldome of the fende / and reſtored

hem to that blisse that thay hadde forfeted worthily by synne. And so in ympnes and ioyful songes of the prophecie fulfilled / first Adam and his progenie / and after Noe / and Abraham / and Moyse / and Dauid / with alle othere holy fadres and prophetes / louynge and thonyng our lord Jesu / continued ther with hym and his bleffede aungelles vnto the tyme that him likede to take hem thens with grete ioye and blisse / and sette hem in paradys terrestre / where that Enok and Helie lyuen in bodies abiden the tyme of Antecriste / the whiche also were soueraynly comfortede of his gloriouse prefence with that blissed companye.

¶ And when it drewe toward day vppon the sonday / that was the thridde day fro his passioun / our lord Jesu spake to hem alle and seide in this manere wordes : Now it is tyme that I reise my body fro deth to lyf / and therefore now I schal goo and take my body aeyne. And therwith they alle fallyng down and worchippyng hym faide : Gooth our lord / kyng of blisse / and sone after if it be youre wille cometh aeyne : for we desiren soueraynly to see youre moste gloriouse body to our souerayn comfort. Comynge than our lord Jesu in soule with a worchipful multitude of aungeles to the graue / where his bleffid body lay / on the sonday full erly to fore the ful springe of day : and takynge agen that body moost holy rose vp thorow his owne vertue and myght / and wente oute of that graue closede as he wente first oute of his moderis wombe / clene virgyne in his natiuite / withoute forwe or wemme of synne.

¶ And than aboute the self tyme / that is to seynerly amorwe / marie Maudeleyne / marie / Jacobe and salome / takynge here leue first at our lady / token the way toward the graue with preciouise oignementis :

dwellynge stille at home oure lady and makyng hir prayer in this manere: All myȝty god / fader moſte mercifulle and moſte pitouſe / as ȝe wel knowe / my dere ſone Jeſu is dede and buried: for ſothely he was nailede to the croſſe and hongede bytwene two theſes: and after he was dede I halpe to burye hym with myn owne hondes / whom I conceyuede with oute corrupcioun / and bare hym with oute trauaile or ſorwe: and he was all my good / all my deſire / and all the lyf and comforte of my ſoule: but at the laſte he paſſed away fro me alto beten / alto wounded / and alto rente. And alle his enemyes riſen aȝenſt hym / ſcorned hym / and dampned hym: and his owne diſciples forſook hym and fley fro hym: and I / his ſorwfull moder / myȝt nouȝt helpe hym. And as ȝe knoweth wel / fader of pitee and of mercye / that haue al power and myȝt / ȝe wolde nouȝt than delyuere hym fro the harde deth: but now ȝe mowe reſtore hym aȝeyne to me alyf / and that I byſeche ȝoure hyȝe maieſte. Lorde / where is he now / and why tarieth he ſo longe fro me? Gode fader / ſende hym / I pray ȝow / to me: for my ſoule may not be in reſte vnto the tyme that I ſee hym. And my ſwete ſone / what dooſt thou now? and why abideſt thou ſo longe or thou come to me? Sothely / thou ſaideſt that thou ſchuldeſt aȝeyne vpriſe the thridde day: and is nouȝt this the thridde day / my dere ſone? Ariſe vp therfore now al my ioye / and comforte me with thyn aȝeyn comynge / whom thou ſo diſcomforteſt thorow thyn awaie paſſynge.

¶ Oracio
Marie.

¶ And with that / ſche ſo prayenge and ſwete teres ſchedynge / loo / ſodeynly oure lord Jeſu came and aperede to hir / and in alther whiteſt clothes / with a glad and louely chere / gretynge hir on ſide half in thiſe wordes: *Salve / ſancta parens* / that is to ſay Haile / holy

moder. And anone ſche tornynge her ſaide: Art thou Jeſu / my bleſſed ſone? And therwith ſche knelynge doun honourede hym: and he alſo aȝeynwarde knelynge ſaide: My dere moder / I am. *Ego ſum: reſurrexi et adhuc tecum ſum* / I haue vprifen / and loo ȝit I am with the. And after bothe riſynge vp kiſſeden louely other: and ſche with vnſpecable ioye clippede hym ſadly / reſtynge all vpon hym / and he gladly bare her vppe and ſuſtened hire. Afterward bothe ſittyng to gidre / oure lady beſily and curiouſly byhelde hym in ſemblaunt and in handes and feet and all the body where he hadde the ſignes of the woundes to fore / aſkyng hym whether all the ſorwe or the peyne were awaye. And he anſwerde and ſeide: Ȝe ſothely / worſchipful moder / all ſorwe is awaie fro me: and deth and ſorwe and alle peynes and angwiſche I haue ouercome / ſo that I ſchall neuere hethen forwarde fele ouȝt of hem. And than ſche ſaide: Bleſſid be thy holy fader / that hath aȝen ȝeuen the to me: and his holy name be exaltid / loued / and magnified euere with outen ende. And ſo thai bothe louely and likyngly talkynge togidre maden a grete ioyful feſte. And oure lorde Jeſu tolde hir thoo worthy thinges that he dede in thoo thre dayes after his paſſioun: and how he delyuerede his choſen peple fro helle / and fro the deuel. Loo / this is a fouereyn paſch / and this is the ioyful day that dauid ſpeketh of ſpecially / ſayenge: *Hec eſt dies quam fecit dominus: exultemus et letemur in ea.*

¶ How Magdeleyne and othere Maries come to the Ca^m. Ij^m.
graue.

AS I faide bifore / Marie Mawdeleyne and here two felawes token her waye toward the graue of oure lorde Jefu with precioufe oignementis : and when thai come with oute the gates of the citee / thay toke in her mynde the peynes and the turmentis of here dere maiftre : and therfore in alle places where eny thing was notably done aʒenſt hym or by hym thai fomwhat ſtoden and abiden / knelinge down and cuſſede the erthe / fighynge and wepynge / and in thiſe manere wordes ſeinge to othere : Loo / here we mette hym with the grete heuy croſ on his bakke / when his dere moder ſwownede and was half dede : and after : Here he torned hym to the wommen of Jeruſalem / that maden forwe for hym : and ferthermore : Here for weryneſſe ouer myȝt he laide down the croſſe : and here it was that the wicked tourmentours violently and cruelly putte hym forth / and conſtreyned hym to goo faſtere : and here at the laſte thai ſpoylede hym of his clothis / and made him all naked : and ſo cruelly nailed hym vppon the croſſe. And than with grete ſorwe and ſchedynge of teres / ſallynge down vppon hir faces / thai worſchipede inwardly and kiſſed deuoutly the croſſe of oure lorde / that was than ſpreyned with his precioufe freſche reed blood. And ferthermore / thai riſynge vp and gooynge toward the graue ſaiden to othere : Who ſchal ouertorne to vs that grete ſtone from the dore of the ſepulture ? And therwith thay neihyng therto / and inwardly byholdynge / ſeien the ſtone ouer tornede and an aungel ſittyng there vppon and ſaienge to ham : Dredeth nouȝt ! ʒe ſecheth Jefu ! and ſo forthe as the goſpell telleth. But thay for alſo myche as they fonde

nouȝt the body of her maistre there / as they hopedē / were so destourblede in her wittes and abaschede / that thai toke none reward to the aungelles wordes : but with grete forwe and drede anone tornede aȝen to the disciples / and tolde hem that her lordes body was taken away and whider thay wiste nat. And than petre and John ronne towarde the sepulture / and with hem also the forsaide wommen : and alle they ronne with feruent loue to seche her herte and her lyf. But after the proceſſe of the goſpelle / Petre and John / entrynge the graue and nouȝt fyndynge the body / but onely the clothes that he was wrapped ynne and the fudarie of his heede / with grete heuynesse they tornede home aȝen.

¶ N.

¶ And here we oweth to haue ynward compaſſioun of hem : for sothely at this tyme thei were in ful greet diſſolacioun and forwe : whan they ſouȝte ſo oure lorde and founde hym nouȝte / ne wiste where they ſchulde ſeke hym more. Also here we haue enſample that ofte ſithes bifore grete ioye cometh grete diſcomfort and forwe : the whiche is to be borne paciently for the tyme / and euer Jeſu to be ſouȝt and called on by deuoute prayer and feruent deſire vnto the tyme that he be founde : as this proceſſe after ſolowyng ſcheweth.

¶ For after the two diſciples were gone aȝeyne / as it is faide / in manere of deſpeire / the forſaid maries abiden and lokeden eſte in the ſepulcre : and than thei ſeien two aungelles ſittyng in white clothes and ſeienge to hem : What ſeche ȝe hym that lyueth with hem that ben dede ? But thay ȝit toke no rewarde to here wordes / ne toke comfort of the ſiȝt of aungelles : for thay ſouȝt nouȝt aungelles / but the lorde of aungelles. And for thei ſonde hym nouȝt / therfore the two felawes of Maudeleyne / all heuy and diſcomforted / withdrewe hem and ſitten down

a litel bysides / makynge her mone to other. But Marie Maudeleyne wetyng neuer what sche myȝte doo / for with oute her maister sche kouthe not leue / and for sche fond hym not there / ne wiste where sche schulde feche hym elles / sche stode stille there with oute the graue wepyng : and eft sche loked yn / for sche hoped euere to fynde hym there / as sche halpe to burye hym. And than faide the aungelles to her : Womman / why wepest ? whom sekest ? And sche faide : They haue take away my lorde / and I wote nouȝt where they haue putte hym.

¶ Byholde here the wonderful worchyng of loue. A litel bfore sche herde of an aungel that he was risen / and after of tweyne that he leuede : and ȝit sche hadde it nouȝt in mynde / but faide : I woot nouȝt. And all that made loue. For as origene seith / here herte and her mynde was not there sche was in body / but it was there as her loue was / that is to seie her maister Jesu : and therefore sche kouthe not speke nor here but of hym. And therefore it bifel that what tyme sche wepte so / and toke no rewarde to the aungelles / bycause of the feruent loue that sche hadde to hym that was lorde of aungelles / her merciful maister myȝte no lenger holde hym fro hir / but apperede to hir as it foloweth.

¶ How oure lorde Jesu apperede after his surrexioun ¶ Can. lijm. to Magdeleyne.

OUre lorde Jesu / spekyng with his blifed moder ¶ B. at his firste apperyng to hir / as it was tolde bfore aminges othir louely comunynges / tolde hir of the grete besynesse and feruent fechyng of Magdeleyne : and seide that he wolde goo schewe hym bodily to her to comfort hir. And oure lady / glad therof / faide : My bleffid sone / gooth in pees and

¶ Luc.
xvj^o.
Joh. xx^o.

¶ N.

¶ Gre-
gorius.

comforteth hir: for sche loueth 3ow ful moche and ful
trewely / and was ful fory of 3oure deth: but I pray 3ow /
thinketh to come a3eyne to comforte me. And so sche
louely clipped hym and kissed hym / and lete hym goo.
And anon was he in the gardyn where Magdeleyne was /
and seide to her: Womman / what sekest thou? and why
wepest? Oure lorde asked hir that he wiste wel to that
ende / as seynt gregorie seith / that by her answere in
the nempnyng of hym / the fire of loue schulde be the
more feruently kyndeled in her herte. Neuertheles sche /
nou3t knowing hym / but al destracte and oute of hir self /
supposyng that he hadde be a gardynier faide: Sir / if 3ow
haueth taken hym away / telle me where thou hast done
hym / that I may take hym to me. And thou3 oure lorde
was not bodily / as sche supposyd / a gardynier: neuer-
theles / as the same clerk feint Gregory seith / he was so
in sooth goostly to hir: for he it was that planted in the
gardyn of hir herte the plantes of vertues and of trewe
loues. And than oure lorde Jesu / hauinge compassioun
of here grete sorwe and wepyng chere / clepede her by
her homely name and faide: Marie: the whiche worde
sodeynly heled al her sorwe. And sche than knowynge
hym / with vnspekable ioye seide: *Raboni* / a maister / 3e
beth he that I haue so longe sou3t: and why haue 3e so
longe hid 3ow fro me? And anon sche ran to hym / and
fallynge down to the erthe wolde haue kissed his feet / as
sche was wonte bifore by vnperfite affeccioun to his man-
hode that than was deedly / but nou3t so now after his
refurrexioun. Wherefore oure lord / willynge to lifte vp
goostly hir herte and hir affeccioun to heuene and to the
godhede / and that sche schulde no more seke hym in
erthe in manere as sche dede bifore whan he was dedly /
faide: Touche me nou3t in that manere erthely: for I

haue nouȝt ſtien vp to my fader / that is to ſeyne I am nouȝt ȝit liſte vp in thy ſoule by trewe and perfite bileue that I am euen with the fader / verray god ⁊ and therfore touche me nouȝt in that manere inperfitely ⁊ but goo and ſay to my bretheren : I ſtie vp to my fader and ȝoure fader / to my god and ȝoure god.

¶ And ferthermore oure lorde / homely comunynge with hir / ſpake to hir in this manere : Woſte nouȝt wel / douȝter / ¶ B. that I tolde the byfore my paſſioun that I ſchulde riſe the thridde day fro deth to lyf? And why woldeſt thou then ſo beſily ſeke me in the ſepulcre? And ſche faide : Sothely / maſter / I ſeih ȝow that my herte was filled with ſo grete forwe of the bitterneſſe of ȝoure harde paſſioun and deeth that I forȝete all other thing / and onely thouȝt on ȝoure body / dede and beried / and on the place that it was buried ynne ⁊ and therfore I brouȝt now this oynement forto haue anoynted therwith ȝour gloriouſe body : bleſſed be ȝour all myȝty godhede wherthoruȝ ȝe wolde ariſe vp fro deth and come aȝen to vs. And ſo thoo two trewe loueres ſtanden and ſpeken to gidre with grete likynge and ioie. And ſche curiouſly byhelde his glorious body / and aſkede what her liketh ⁊ and he in alle thinges anſwerde pleyngly to here paie.

¶ And ferthermore thouȝ oure lord ſo ſtraungely / as it ſemeth / anſwerede her at the bygynnyng / biddynge hir that ſche ſchulde not touche hym ⁊ neuertheles I may nouȝt trowe but that afterwarde he ſuffred her to touche hym and to kiſſe bothe hondes and feet or they departeden. For we mowe ſuppoſe and godliche trowe that ſithe he wolde ſo affectuoſly and ſpecially / after his owne moder / firſt biſore alle othere viſite and appere to hir : that he wolde nouȝt therby in eny manere deſtourble her or heuy her / but rather in alle poyntes

comforten her. And therfore the good lorde that is so benigne and ful of swetnesse / namely to alle thoo that truely louen him / spake nouzt to her the forsaide wordes in straunge manere and boystoufly / but in mysterie : schewyng hir imperfyt affeccoun / as it is saide / and wilnyng lyften vppe her herte holy to god and to heuenly thinges / as feith seynt Bernarde.

¶ Than seide oure lorde that he wolde goo fro hir and visite and comforte othere. And Mawdeleyn than torned sumwhat in to sorwe / for sche wolde neuere haue be departed fro hym / and saide : A good lorde / I see wel now that youre conuersacioun wil not be with vs in manere as it hath be here byfore : but / goode maistre / haueth euere mynde of me / and the grete godenesse / and the homelynesse / and the special loue that ȝe had to me : and so thenketh euere on me / my dere lorde god. And he answerede : Drede nouzt / but be stedfast and truste wel that I schal euere be with the. And so sche takynge deuoutely his blessyng / and he vanisshynge awaie fro her / sche come to her felawes and tolde hem al the forsaide processe : wherof thei were glad as touchyng his resurreccioun : but that they seyhe hym nouzt with here thay were heuy and fory. But the good lorde suffrede nouzt her forw longe laste / but sone comforted hem / as it after folweth.

¶ Ca^m.
liij^m.

¶ Hou oure lorde Jesu appered to the thre maries.

FErthermore as thise thre maries wente toward the citee / oure curtaise lorde Jesu metynge with hem by the waie / mekely grette hem / faienge : *Aue te* / hail to ȝow. And they / so ioyful of his presence that it may nouzt be saide / felle down at his feete and clipped hem and kissed hem / with ioyful teres : and

ſpeken alſo with hym / and he with hem / homely wordes of gooftly comfort / byholdynge therwith his glorious body with vnſpekable ioye ⁊ the whiche thay byhelde the thridde day bifore with ſouerayne forwe. And than oure lorde Jeſu faide to hem : Gooth and ſeieth to my bretheren that thay goo to galile ⁊ for there ſothely they ſchulle me ſee / as I tolde hem bifore.

¶ Loo how the maiſtre of mekenefſe clepeth his diſciples bretheren : he lefte neuere this vertue / the whiche he ſouereynly loueth. And who ſo wil haue ſwete vnderſtondyng and goftly comfort in the forfaide proceſſe and alſo in that foloweth here after / hym byhoueth to make hym ſelf by deuoute meditacioun as he were bodily preſent in alle places and dedes / as I faide here bifore. ¶ Nota.

¶ How that oure lorde apperede to Joſeph of Armeſthie / as the goſpel telleth ⁊ and to Nichodeme / and alſo to the laſſe James / as ſeynt Jerom witneſſith / I paſſe ouer for litle fruyte of hem.

¶ How oure lorde apperede to Petre.

¶ Can.
liij^m.

WHen Maudeleyne and here felawes were comen home / and tolde the diſciples that oure lord was vprifen ⁊ Petre / that was moſt ſeruent in loue / inwardly forwyng that he ſawh not his lorde / and nouȝt mowynge reſte for his grete loue / toke his waie allone toward the ſepulcre ⁊ for he wiſte nouȝt where he myȝte ſeke hym elles. And ſone after oure benigne lorde Jeſu / hauynge compaſſioun of his forwe / appered to hym in the wey and greteth hym fayenge : Pees to the / Symound. And therwith petre / ſmytynge hym ſelf ſadly on the breſte / and fallynge down on the grounde / with ſore wepyng teres / faide : Lorde / I knowleche my grete trefpace in that I kowardly forſoke

the / and ofte fithes falsely denyed the: and therwith he kissed his feete. And oure lorde / benignely lifynge hym vppe / kissed hym and saide: Be in pees / and drede nouȝt: for alle thy synnes bene forȝeue the. I knewe thyn infirmyte better than thy self / and therefore I tolde the bfore: but now goo and stable and comforte thyn bretheren / and trusteth fadly that I haue ouercome alle ȝoure aduerfaries and enemyes. And so thay stoden and speken homely to gidre: and petre ful befily byholdeth hym / and taketh hede of alle thinges. And after his blessyng taken / he wente home aȝeyne: with grete ioye tellynge oure lady and the disciples what he hadde fene and herde.

¶ Of this proceſſe of apperynge to petre is noȝt expreſſe in the goſpelle / but thus by deuoute ymaginacioun I haue ſette it here byfore other apperynges that ſolwen: for ſo it ſemeth that holy chirche holdeth / as it is conſented more pleynly in the legende of the reſurreccioun.

¶ *Ca^m.lv^m.*

¶ Of the comynge aȝeyne of oure lorde Jeſu to the fadres / and of her ioyful ſonge.

Oure lorde Jeſu / after that he departed fro petre / wilnyng viſite and comforte the fadres of the olde lawe and othere / the whiche he hadde anone after his deth delyuerede oute of the deueles thraldome and ſette in paradys of delices: he come to hem al gloriouſe / in white ſchynyng clothes / with a grete multitude of aungeles. And thai ſeyng hym aſerre comynge with ſo grete bliſſe / with vnſpekeable ioye and louynge / with ſonges of myrthe thay reſceyuede hym / ſayenge: Loo / oure kyng of bliſſe! Cometh alle and mete we with oure faueour. For now the holy day ſchyneth vppon vs: and therefore cometh alle and honoure

we / as worthy is / oure lorde. And than all thay fallynge doun to the erthe / deuoutely honoured hym ⁊ and after / rifynge vp and standyng byfore hym / reuerently and merily fyinge the psalmes of dauid that specially pertyne to his louyng at this tyme. And when it drewe somwhat towarde the even tyde / oure lorde Jesu faide to ham : I haue compassioun of my bretheren / the whiche ben wonder forie for my deth / and for drede ben dysparkled as schepe that aren with oute gouernour ⁊ and fore thay desiren to see me : wherfore now I wil goo and schewe me to hem and comforte hem / and sone after I schal come aȝeyne to ȝow. And thay alle fallynge doun and honouryng hym / faiden : Lorde / so be it at ȝour wille.

¶ How oure lorde Jesu apperede to the two disciples goyng toward the castel of Emaws. ¶ Cam. lviij^m.

THe self day of the refurrexioun / as tweyne disciples of Jesu ȝeden toward the castell of Emaws mornyng / and in manere of despayre talkeden togidre by the waie of that byfelle the friday bifore / oure lorde Jesu came in manere of a pilgryme and felauschipped with hem / askyng hem questiouns and answeryng and tellyng hem swete wordes of edificacioun / as the proceſse of the goſpell of feynt luke pleynerly makith mynde. And at the laste he / bedene drawen and conſtreyned to entre and dwelle with hem / schewed hym to hem and was knowen in the brede brekyng.

¶ Here may we vnderſtonde and ſee the grete goodneſſe and the benignyte of oure lorde Jesu in many maneres. Firſte / he ſchewed his goodneſſe in that his feruent loue wolde nouȝt ſuffre his byloued diſciples

longe erre and be fory. Sothely / he is a trewe frende and comfortable felowe and a benigne lorde : for loo / he ioyneth and feloweth hym to hem homely : he asketh the cause of her forwe and heuynesse godely : and he expow-
neth the scriptures to hem wisely / and enflawmeth her hertes goostly / consumynge al the rouse of mysbyleue. Thus he dooth with vs euery day goostly. For what tyme we bene in eny perplexite / ouerlaide with heuynesse or slouthe / and we speke and comune to gidre of Jesu / anone he cometh to vs / comfortynge vs and liztnynge oure hertes and enflaumynge into the loue of hym : for the beste medicyne azenst fuche goostly siknesse is forto speke of god / as the prophete dauid saith : Lorde / how swete ben thy speches and thy wordes to my chekes : 3e / sothely / passynge hony to my mouth. And in another place : Thy speche is greetly enflawmed as fire thoruz the worching of the holy goost : and I / thy seruauant / loued it. Also to thenke on god and the grete goodnesse of Jesu helpeth moche in temptacioun and disese / as the self prophete seith : My herte is verrailly i-heted with the fire of cristes loue : and in my meditacioun of Jesu schal brenne fire of perfizte loue. Also we mowe see here the goodnesse of oure lorde Jesu / nouzt only in loue / as it is saide / but also in his profunde mekenesse : as if we take hede how lowely and mekely he goth with hem / that is to saie the hijs lorde of lordes with his symple seruantes / as one of hem / kepyng now the mekenesse in his body glorifiede that he schewed bfore in his body dedly : and 3euyng vs ensauple to folwe hym in that vertue. 3it also here we mowe vnderstonde the mekenesse of oure lorde Jesu / in that he made hym self so homely with tho two symple disciples / the whiche were of lower degree than the apostles. But thus do nouzt proude men : for

¶ Quam
dulcia fau-
cibus meis
eloquia
tua, super
mel ori-
meo.

¶ Con-
caluit cor
meum intra
me, etc.

thay wil not gladliche goo and speke and be conuerfaunt but with hem that beeth of grete fame and of hie estate toward the worlde. And ȝit ferthermore here is schewed his mekenesse in the thridde poynt aȝenst proude men. For as we may see / they wil nouȝt gladly schewe here wisdomes and her curiouse wordes amonge fewe folk. But oure fouerayn maister of al wisdom hath none disdeigne of fewe: for he scheweth his priue wisdom and his mysteries not only to tweyne / as now at this tyme / but also to one / as he dede bifore with the womman samaritan. More ouer we may consider the grete goodnesse of oure lord Jesu in all this processe of the gospell aforefaide: that is to say / how he enformeth his disciples in maneres: also fedeth and comforteth. And specially take hede how he seyneth hym to goo ferthere / vnto that ende forto kynde and encrease her desire and affeccioun to hym / and to be the more feruently bedene and withhalden of hem. And ferthermore how benignely he entreth and gooth in with hem: after taketh brede and blisseth it / and with his holy handes breketh it and ȝeueth it to hem: and than scheweth hym self to ham.

¶ Thus he dooth euery day with vs goostly: for he wolde be beden of vs to dwelle with vs and drawen with feruent desires / deuoute prayeres / and holy meditaciouns. And therefore / as he hath tauȝt vs / it byhoueth euere to praye and nouȝt faille: but that we take in mynde the werkes of pitee and hospitalite: and how it sufficeth nouȝt to here or rede the wordes and the biddynge of god but thay bene perfourmed in dede / as we may hereof more pleyntly be enformed in the Omelye of seynt Gregorie vppon this gospell.

¶ At the laste oure lorde Jesu / wilnyng visite also and comforte othere / dwelled nouȝt longe with these

disciples / but also sone as he had spoken and ȝeuē hem the bred / he vanyſched away fro her eyȝen.

¶ Cam.
lvij^m.

¶ How oure lorde Jefu apperede to his apoſtles and diſciples / that were recluſed for drede on the ſelf day of his reſurrexioun.

WHen the forſaide two diſciples were thus comforted / as it is ſaide / by the preſence of oure lorde / anon for ioye they torned aȝen to Jeruſalem and comen to the apoſtles and other diſciples there priuely gadered / but thomas abſente / and tolde hem the forſaide proceſſe / and herden aȝeynward of hem that ſothely oure lorde is riſen and hath appered to Petre. And therwith ſodeynly oure lord Jefu / entrynge in to hem and the ȝates cloſed / ſtoode in the myddes of hem / and ſaide: Pees to ȝow. And anon they / fallynge down to the erthe and knowlechyng her gilt in that that they hadde ſo leſte hym and forſaken / reſceyued hym with grete ioye. And than ſaide he to hem: Riſeth vp bretheren / and beeth of good comfort: for alle ȝoure ſynnes beeth forȝeue ȝow. And ſo ſtandeth Jefu amonge his diſciples / ſpeking homely with hem / and ſchewynge hem bothe his handes and his ſide: and oponeth her wittes to vnderſtonde clerely holy ſcriptures. And forto knowe ſothfaſtly his reſurreccioun he aſketh whether they haueth ouȝt that is to be eten. And he eteth homely byfore hem a part of a roſted fiſſhe and of a hony combe to preue his verray body preſent and riſen: and after he brethed on ham and ȝaf ham the holy gooft.

¶ Loo if we take ynwardly hede / alle thiſe forſeide thinges bene ful ſwete and ful of goſtly likynge. Forthi

than were the disciples ioyful in that sight of oure lorde : the whiche were bfore heuy and dredeful. Lorde god / how gladly thai zeuen hym that he askede : how trewely thai mynystrede and seruede hym : and how merily thay stoden aboute hym. But here with also byholde we oure lady / his bleffid moder / that was there present in that tyme : forto hire were the disciples gadered : how sche taketh hede to alle tho thinges done of her swete sone / with vnspokable ioye / fittyng by hym homely and seruynge hym full gladly. And oure lorde taketh blethely her seruice / and worschippeth her therewith to fore the disciples. And 3it more ouer for3ete we nou3t here Magdeleyne / the byloued discipleffe / and of the apostles apostleffe : how sche after her olde manere sitteth at the feet of her maistre and besily hereth his wordes : and in all that sche may gladly and with good wille mynistrereth. A lorde Jesu / how worthy is that litel hous : and how likynge and gracious it is to dwelle therynne. Sothely whofo hath eny deuocioun and goostly taste / he may see and fele that here is now a grete pasch.

¶ Nota de
Magda-
lena.

¶ Oure lorde Jesu stode but litel whyle there with hem / for it was nyh the even : and neuertheles we may suppose that thay / with all the instaunce that thay kouthe / helde hym there as longe as thay my3te / and namely Magdaleyn / looth to departe fro hym : and perauenture with a reuerent boldenesse sche helde hym by the clothes / for oure lorde was clothed with altherwhiteste clothes of his blisse. And sothely if it so were that Magdeleyne so helde hym / it is no dowte sche dede nou3t that presumptuously / but truely and mekely : in also moche as sche was so trewely louynge hym and so trewely byloued of hym. And that displefede nou3t oure lorde : for it is his wille to be holden and drawen by seruent

desire / as it is schewed in the forsaide ij disciples the next chapitre beforne.

¶ At the lasteoure lorde / doyng reuerence to his moder and takynge aȝenwarde of her / blessynge hem alle / passede away fro hem. And thai / fallynge down / bysozt hym of his sone aȝeyne comynge: for thay dwelleden euere in his absence hongry and thrusty of her swete lorde / of whom byfore thai were wonte to haue so grete copie: and therefore no wonder thogh thai oftentimes with feruent desires clepede hym aȝeyne.

¶ In alle these forsaide apperynges of oure lorde / the whiche were done on the self day of his resurrexioun / is grete mater of goostly ioye and solempne paske who so ynwardely tasteth hem: but the more harme is there ben menye that heren hem with bodily eres / but fewe that tasteth hem with goostly sauour. And the cause is that they haue nouȝt trewe compassioun in his passioun: and therefore they fele nouȝt goostly ioye in his resurrexioun. For sothely I bileue that who so kouthe haue ynward compassioun of the peynes that oure lorde suffrede for man / he schulde haue a ioyeful paske in alle the forsaide proceſse of his resurrexioun: and that schulde falle euery sonday to hym that the friday and the saturday wolde dispose hym in hole mynde to withdrawen fro worldly and fleschely likynges and veyne and curiouse thinges / [and] haue trewe compassioun of the passioun of oure lorde Jesu / as the apostle witnesfith / sayenge: That if we be felawes and partyners of the passiouns / we schul be partyners of the consolaciouns and comfortes.

¶ Pro-
cessus Ber-
nardi.

¶ Seynt Bernard / in a fermoun of this feste of paske / accordynge to this purpos seith in this sentence: That alle cristen men that bene trewe membres of criste schulde folwe hym that is her lorde in these thre dayes:

that is to feie : the friday / in the whiche he suffrede penaunce and hyng on the crosse til the tyme that he was taken doun with other mennis hondes : also the saturday / in the whiche his body rested and lay in the sepulcre : and the thridde day / that was the sonday / when he rose fro deth to lyf. Riȝt so alle cristen men schulde solowe hym that is her lorde first on the friday / that is vnderstande all the tyme of oure bodily leuyng in this worlde / hongynge on the crosse by penaunce doyng and mortefienge hem self to alle lustes and likynges of the flesche and of the worlde : and on the secounde day / that is to say when they ben dede / her bodies resten in the graues : so that on the thridde day of resurrexioun / that schal be the day of dome / thay myȝt rise in body and soule to lyf euerlastinge. But now / the more pitee is / the moſte partie of hem that beren vntrewely the name of cristene men practisen and vsen a ferthe daye / that was neuere made of oure lorde Jesu / but of the fende : in the whiche at this holy tyme they turnen aȝeyn to alle the lustes of the flesche and synnes that they vsede bifore lente : the whiche is as the friday. And so thay goon doun wilfully fro the crosse or thay be taken doun by god and by his aungelles : nouȝt folowyng Jesu / neyther in that day / neyther in this day / that is paske / that is also moche to say as passyng forth : for also moche as oure lorde passed forth fro deth to lyf with oute turnyng aȝeyne / for he schall neuere more die. Thay passen nouȝt forth / but turnen aȝen to goostly deth : and so maken hem the ferthe day falsely / as it is saide : in the whiche they torne aȝeyne to her vices and synnes that thay vsede bifore : and herfore is all her ioye in this holy tyme of paske fleschely and bodily / and nouȝt goostly / as it schulde be / with trewe ynward ioye of cristes resurrexioun / that

¶ Nota de
tribus
diebus
spiritualiter
obser-
uandis.

is sothfast enfaumple and ernest of oure resurreccioun to come : when we schal rise in body and soule to lyf euere lastyng. And thus moche be saide at this tyme touchinge this holy pask day.

¶ Cam.
lvij^m.

¶ How oure lorde Jesu apperede the viij day after to his disciples / thomas present.

WHen the viij day of his resurrexioun was come / oure lorde Jesu apered eft to his disciples in the forsaide place and the 3ates closed / wher thomas was than present with hem that was nouzt so the firste day biforesaide. And after his felowes hadde tolde hym hou they hadde sene her lorde / and he nouzt byleuyng but if he myzte touche hym / as the proceffe of the gospell plenerly telleth : than the good heerdman of his erryng schepe besie and hauing compassioun / sodeynly stondyng in myddes of hem / saluede hem and saide : Pees to 3ow. And therwith turnyng hym specially to Thomas / saide : Putte in thyn fynngre hider / and see and touche my handes : and bryng forth thyn honde / and putte into my fide : and be na more of mysbileue / but hens forwarde trewely byleuyng. And than Thomas / reuerently knelyng down / with bothe ioye and drede touchede his woundes as he bad / and saide : My lorde and my god. He sawe hym man / and byleuede hym god. And than also he knowlechede his gilte in that he hadde forsaken hym / as othere also deden. And oure lorde godely takyng hym vp saide : Drede nouzt : alle thy synnes beeth forzeue the.

¶ Dominus
meus et
deus meus.

¶ And this longe doute and mysbileue of thomas was of the grete godenesse of oure lorde in that manere suffrede for oure profyt to the more open proof and certayne of his verray resurreccioun. And so we may see here the

grete benignyte / mekenesse / and feruent loue of oure lorde Jesu : in that that he scheweth to Thomas and his othere disciples so openly his woundes forto putte away fro her hertes al manere of derkenesse of mysbileue to bothe here and oure greet profizt. And specially oure lorde referuede in his glorious body the steppes of his woundes for thre skilles: that is to say / first to confermyng of the feithe of his resurrexioun to his disciples: and the secounde / forto schewe hem to the fader when he wil pray for vs and make hym plesed to vs: for he is oure special and fouerayn aduocat in that partye: and the thridde skille is forto schewe hem at the day of dome to the reproued peple vnto hir confusioun.

¶ Nota.

¶ And so standeth oure lorde with his bleffid moder and Magdeleyne and his disciples as longe as hym lifte / communynge homely with hem / in manere as it is faide in the nexte chapitre bifore to be had in contemplacioun. And than at the laste he bad hem goo in to galile to the Mount Tabor / as it is faide: for there he feide he wolde speke more with hem.

¶ How oure lorde Jesu apperede to the disciples in Galile. ¶ Can. lix.

After the disciples were goo into Galilee as oure lord badde / there he apperede efte to hem and faide: There is geuen to me al the power in heuene and in erthe. Goth now and techeth all manere peple / baptifynge hem in the name of the fader and fone and holy goost: and techynge hem to kepe alle thoo thinges that I haue bidden 3ow. And beeth of good comfort: for loo / I am with 3ow al daies vnto the worldes ende. And thay honoured hym at his comynge / and standen after with hym ful ioyful and gladde.

¶ Nota-
bilia
quattuor.

¶ Now take we good hede to the forsaide wordes / for thay bene ful comfortable and worthy. First / he scheweth to hem that he is lorde of alle thinges : after / he 3eueth hem auctorite and a maundement to preche : the thridde / he 3eueth hem the forme of baptisynge : and at the laste / the strengest hold and comfort that thay myzt haue when he seith that he schal euere be with hem. Loo / what ioie and comfort he 3eueth hem / and how many grete tokenes of charite he scheweth to hem. And so 3euynge hem his blessynge / he passede away fro hem.

¶ Cam.
lxm.

¶ How oure lorde apperede to the disciples at the see Tyberiadis.

DWellynge 3it the disciples in Galile / vppon a tyme seuene of hem wente forto fishe in the see of Tyberiadis / as the gospels telleth in processe / the whiche I passe ouer. But 3if we take hede to alle the thinges that were there spoken and done / we may fynde moche goostly merthe and comforte in hem : and namely in that solempne feste that oure lorde made there to hem. In the whiche he / homely etynge with hem and / as his manere all way was / mekely feruyng hem / ful likyngly fedde hem nouzt only bodily but moche more goostly : wherof he 3eue vs parte and goostly taste / Jesu / for his mercy. Amen.

¶ De
Petro.

After the forsaide feste complete / oure lorde Jesu askede of petre whether he loued hym more than othere : and este and the thridde tyme askynge whether he loued hym : at euery tyme he comended to hym his peple / that he schulde after gouerne : and badde hym fede his schepe. Wher yn we may see the propre benignyte of oure lorde Jesu / and specially his hize charite / and the grete loue that he hath to oure soules. And after he tolde bifore

to petre the deth that he schulde suffre for his loue. And petre wilnyng to wite also of John / that folwede with hem / in what manere he schulde dye / was answered thus of oure lorde: I wil that he dwelle so til I come: as who seith: I wil nouȝt that he folwe me / as thou / by the passioun suffringe / but that in his ful elde and contemplacioun he ende this lyf in pees. Neuertheles other disciples myfvnderstood by that worde that he schulde nouȝt haue deyde. And ȝit hadde nouȝt that bene a grete ȝifte / fithen it is bettre to be bodily dede and dwelle euere with criste / as the apostle seith. After this oure lorde Jesu passede away fro hem and wente aȝeyne / as he was wonte / to the holy fadres in paradys. And the disciples with grete ioye turnede aȝeyne vnto Jerusaleu.

¶ Also oure lorde appered another tyme to mo than vñ disciples and bretheren gadered to gidre / as the apostle poule witnesfith: but where / or what tyme / or how / it is not writen. Neuertheles we may suppose that it was as he was wonte / with grete charite / mekenesse / and godenesse on his side: and with grete ioye and conforte on her side. And so haue we now touched of xij apperynges of oure lorde Jesu after his resurrexioun / with oute two that folowen after in his ascencioun.

¶ Of alle the apperynges of oure lorde Jesu in general. ¶ Cam.
lxjm.

THogh it so be that oure lorde Jesu apperede in dyuers maneres after his resurrexioun fourtene fithes / as it is saide: neuertheles the gospel specifieth not but only of ten: for how he apperede to his moder it is nouȝt writen in any place / but we mowe resonably and deuoutly trowe it / as it is seide bifore. Also of othere thre apperynges / that is to seie to Joseph / to James / and to mo than fyue

hundred bretheren is specified bifore where they ben writen / but not in the gospelle. Also we mowe wel fuppose of many moo : for it is likely that he / the moſte benigne lorde / ofte ſithes viſited bothe his moder and his diſciples and Mawdeleyn / his ſpecial byloued / conforting and gladyng hem ſpecially that weren in his paſſioun moſte dredful and ſory : and that ſemeth that ſeynt Auſtine felte where he ſeith thus of oure lordes bodily apperynge after his reſurrexioun : Alle thinges ben not writen : for his conuerſacioun with hem was ofte ſithes. And perauenture alſo the holy fadres / namely Abraham and Daud / to whom was made of god the ſpecial byheſte of the Incarnacioun of goddis ſone / comen ofte ſithes with hym to ſee that moſte excellent virgyne / here dou3tere and goddes moder : the whiche for hem and for alle othere ſonde ſo grete grace / and that bare her ſauoure and all mankynde. A lorde god / how likyngly they byhelde hir / how reuerently they enclynede to hir / and with alle the deuocioun that thei kowthe thei bliſſed hir and honoured hir / thogh it ſo were that they were not ſene of hir. Also in al theſe we mowe confidre the grete benignyte / the hi3e charite / and the profounde mekenefſe of oure lord Jeſu / as we be wonte : of the whiche ofte ſithes we haue made mynde / and the whiche ſchewen in alle his dedes / and ſpecialy here in that he wolde after his reſurrexioun and glorious victorie not ſteize vp anone to his bliſſe / but / in manere of a pilgrym / fourty dayes abide here in erthe to conferme and ſtrengthe his diſciples and vs in hem : and that not by his aungellis / as he my3te haue li3tly done / but compellynge hym his hi3e charite he wolde only doo that in his owne perſone / and bodily be conuerſaunt with hem / apperynge to hem / as it is ſeide / xl dayes / and ſpekynge of the kyngdom of god. And

xl day fro his resurrexioun oure lorde Jesu / knowynge that his tyme was come forto passe fro this worlde to the fader / takynge out of paradys tereftre the holy fadres and alle othere blessed soules / and blessyng Enok and hely that there abiden stille 3it lyuynge / he came to his disciples: the whiche were that tyme to gidre in mounte Syon and in the place where he made that worthy sopere the nigt bifore his passioun: there beyng than with hem his bleffid moder and othere dissipleffes. And so apperynge to hem / he wolde ete with hem or he passed fro hem in a special tokene and a memorial of loue and ioye to hem: wherfore alle etyng to gidere with grete ioye and merthe in this laste feste of oure lorde Jesu / than seide he to hem: Tyme is come now that I torne a3eyne to hym that sent me: but 3e schulle dwelle and abide in the citee til 3e bene newe clothede goostly thoru3 vertu that schal come fro abouen: for sothely with ynne fewe dayes here after 3e schulle be filled with the holy goost / as I behijt 3ow: and after 3e schulle goo and preche my gospell thoru3 all the worlde / baptizynge hem that wole byleue in me: and so 3e schulle be myn witneses in to the vtterest ende of erthe. Also he reprehended or obreyded hem now specially when he biddeth hem preche of here mysbileue: in that that thei trowed not to hem that seie hym haue vprisene / and that were the aungelles. As thei he seide to hem in this manere sentence to make hem vnderstande: Miche more 3e schulde haue trowed and byleued to the aungeles or 3e feien me / than the peple schal trowe to 3owre prechyng / the whiche schulle not see me. Also he reprocude and obreidede than her mysbileue: for thei schulde knowe first here owne defautes / and thereby be the more meke: schewynge hem now in his departyng how moche it plesed hym mekenesse /

and therefore he specially recomendeth hit at the laste to hem. Than they askeden hym of thoo thinges that were after to come : but he wolde not telle hem : for it was not spedefulle to hem to knowe the priuetees of god / the whiche the fader had reserued and sette in his owne power to fulfille whan hym likede.

¶ Thus standen they to gidre / etyng and spekyng / with grete ioye to hem of the blessed presence of her lorde : but neuertheles with grete drede and turbulaunce of his aweie passyng : and no wonder : for thei louede hym so tenderly that they myȝte not with esy herte bere the wordes of his bodily departyng fro hem : and namely oure lady / his blessed moder / that louede him passyng alle othere. We mowe wel suppoſe that sche / touchede and stired ſouereynly with the ſwetneſſe of moder loue / as sche fatte nexte hym at the mete leyde down here hede ſwetely and reſtede vpon his bleſſid breſte : as ſeynt John dide bfore in that forſeide and moſte worthy ſopere. And ſo with ſwete teres ſighyng / ſche ſpak to hym in this manere preienge : My dere ſone / if thou wilt alway go to thy fader / I preie the lede me with the. And oure lorde confortyng hir ſeide : I pray the / dere moder / take not heuily my goyng fro the : for I goo to the fader for thy beſte : and it is ſpedeful that thou dwelle here ȝit awhile to conferme hem that ſchulle trewely byleue in me : and after I ſchal come and take the with me into euerelaſtyng bliſſe. And than ſche ſeide : My ſwete ſone / thy wille be done : for not onely I am redy to abide at thi wille / but alſo to ſuffre deeth for tho ſoules that thou ſuffreſt deeth for : but euere / I beſeche the / haue mynde on me. And than oure lorde counforted more ouer hire and Magdeleyne and othere / ſeienge thus to hem : Be not ȝoure herte trobled and drede not : for I ſchal not

leue 3ow defolate as faderles: for I schal goo and come and eue be with 3ow. And at the laste he bad hem goo in to the Mount of olyuete / for thennes he wolde styze vp. And so passede he at that tyme away fro hem. And anone ri3t his moder and alle othere with oute tarienge 3eden in to the forseide mount / that is fro Jerusalem aboute a myle: and there eft fones oure lorde apperede to hem. Loo / here haue we on this day tweyne apper- ynges. Than clipped he and kissed his moder / takynge his leue: and sche a3eynewarde clipped and kissed hym ful tenderly. And the disciples and Magdeleyne and alle othere fallynge down to grounde and wepynge / kiffeden his feet deuoutly: and he takege hem vp kessede alle his apostles benignely.

¶ Now take hede inwardlye of hem and of alle that beth now here done: and therwith byholde the holy sadres / there beynge invifible / how gladly and reuerently they beholden and ynwardly bleffen hir by whom they hauen receyued so grete a benefice of here fauacioun: and also how they byholden the worthy champiouns and lederes of goddes hoste / the whiche amonges all othere peple oure lorde Jesu specially hath chofen forto con- quere alle the worlde.

¶ Pro-
cessus as-
cencionis.

¶ At the laste when alle the mysteries weren complete and fulfilled / oure lorde Jesu bygan to be lifte vp fro hem / and to styze vp by his owne vertue: and than oure lady and alle othere felle down to the erthe worchip- pynge hym. And oure lady seide: My bleffid sone Jesu / thynke on me: and therwith sche my3te nou3t withholde here fro wepynge by cause of his goynge: neuertheles sche was ful ioyful that sche fay here sone so gloriously styenge vppe to heuen. Also the disciples this feynge seyden: Lorde / we haue forsake alle worldes goodes for

the ⁊ haue mynde on vs. And so he / hauynge his handes lifte vp and bliffynge ham / with a brijt ioyful face / coroned worthily as a kyng and glorioufly araied / ftyenge vp to heuene / seide : Beeth stedfaste and worcheth manfully ⁊ for I schal be euer with 3ow. And so oure lorde Jesu / al gloriouse whyte / and rodye schynynge / and ioyeful / ledynge with hym that noble multitude / and goynge byfore and schewynge the wey of hem in dede fulfilled than that the prophetes hadde seide longe bifore of his ascencioun. And they also / with vnspekable ioye / folwynge hym songen merily the psalmes and ympnes of his louynge as pertynede to that blifful tyme of here delyueraunce fro alle sorwe / and entre into alle blisse with oute ende.

¶ And in that tyme the Archaungel Mychael / prouofte of paradys / goynge bifore / tolde the bleffid court of heuene that oure lorde Jesu was comynge and vpfienge ⁊ and anone alle the bleffid spirites after her ordres 3eden a3eyn her lorde / none laste byhynde / and metynge with hym and worschipping hym with alle the reuerence that they kowthe / ladden hym with ympnes and songes of ioye that may not be spoken nor thou3t ⁊ and so metynge to gidre the holy fadres and the bleffed spirites / and syngynge Alleluya and most ioyful songes with reuerence bifore hym / maden a grete solempnite and a worschipfull feste. 3e lorde / who my3te telle what feste that was ? and what ioye they hadde whan they mette to gidere ? And whan they hadde done dewe reuerence to oure lorde / and fulfilled here merye songes that pertynede to his gloriouse ascencioun / thei torned hem to othere / bothe the bleffid spirites and the holy fadres / reioysynge and syngynge. And first the holy spirites in this manere seienge : 3e princes of peples beeth wel come ⁊ and ioyfull we be of

¶ De
Michaele
nuncio.

¶ Prin-
cipes popu-
lorum, etc.

3oure comynge. Alleluya! 3e are now here gedere / and wonderfully lift vp with 3oure god / alleluya / therfore maketh merthe and singeth now to hym that so gloriously styeth vp aboue heuene and heuene. Alleluya / alleluya!

¶ Prin-
cipes
populi
domini, etc.

And the holy fadres ioyfully answered: To 3ow princes of goddes peple / alleluya! oure keperes and helperes / alleluya! ioye and pees be euere / alleluya! Syngeth 3e and maketh merthe also to oure goode lorde / kyng and fauyour. Alleluya / alleluya / alleluya! And ferthermore alle to gidere songen and seyden: Now we gone myrilye in to the hous of oure lorde / alleluya / and that wor^sschipful citee of god schal receyue vs alle to gidre / alleluya / in ympnes and songes of myrthe and ioye. Alleluya / alleluya!

¶ In
domum
domini.

¶ Loo here was moche myrthe and ioye: alle they songen and fouereynly ioyeden. As the prophete dauid seith: God styeth vppe into heuene in most wonderfull ioye of the apostles that seie hym that tyme: and in voys of trumpe / that is in voys of aungelles that appered than and spake to the apostles. Sothely oure lord Jesu styeth than opounly / to the comforte of his moder and the apostles as longe as here bodily sight wolde suffice to see hym. And after a bryt clowde toke hym fro her eizen: and anone in a moment / that is in an vnperceyuable short tyme / he was with alle his aungeles and the forsaide holy fadres in the hyste heuene. A lorde / what ioye was that than to see that blessed lorde so gloriously vp stenge. Sothely / I trowe / who so myzte haue seyne that as the apostles diden / and therwith herde that ioyful song of aungeles and holy soules with hym vp stenge / for that passynge ioye his soule schulde haue be departed fro the body and gone vp to heuene also with hem / and no wondre. Wherefore oure lorde / knowynge the infirmyte

¶ Ascendit
deus in
iubilacione,
etc.

¶ N. B.

of mankynde in bodily lyf here / wolde schewe fumme of his blisse to his moder and othere disciples / in as moche as they myzte bere that was in that blifful sȳt of hym vpfstenge and hidde fro hem that they myzt nouȳt bere so in fleschely lyuyng. And therfore also he sent to hem tweyne aungeles in mennis liknesse that they schulde not ouer myzt be trauailed in that standyng and lokyng vp after hym to heuene: for they were so rauysched by that blifful sȳt of hym that they hadde forȳete hem self: and also he sende the aungeles to comforte hem in that they herde the aungelles witnesse acordyng with hem of the ascencioun of oure lorde. And whan the aungeles had beden hem that they schulde no lenger loke after Jesu bodily present in that forme that they seie hym than stȳe vp in to that tyme that he schulde come in that self forme bodily to deme alle quikke and dede: but that they schuld turne aȳen in to the citee and there abyde the holy goost / as he hadde seide hem byfore. Than oure lady mekely ¶ B. prayde the aungelles to recomende hir to hir blifful sone. And they / lowely enclynynge to hir / gladdely toke her byddyng. And also the apostles and Magdeleyn recomended hem in the self manere. And after / the aungeles passyng fro hem / they turnede aȳen into the citee / as they were beden / to mount syon / there abydyng the behest of oure lord Jesu.

¶ Now goo we vp by deuoute contemplacioun to oure ¶ N. B. lord Jesu / byholdyng in ymaginacioun of heuently thynges by liknesse of erthely thynges how he / with all that forȳ seide worthy and bliffeful multitude of holy soules / openyng heuene ȳates / that were bifore that tyme spered aȳenst mankynde / as a worthy conquerour ioyfully entred and gladly knelyng byfore the fader / seide: Fader / I thonke the / that haste ȳeuen me the victorie of alle oure

enemyes and aduerfaries ⁊ and loo / fader / here I prefente
 to the oure frendes that were halden in thraldom : and for
 alfo moche as I haue behijt to my bretheren and difciples /
 the whiche I lafte in the worlde / to fende to hem the holy
 goofte / I pray the / fader / fulfille my byhefte ⁊ and I
 recomende hem alfo to the. Than the fader / takynge
 hym vp / made hym fitte on his riȝt honde / and feide : My
 bleffed fone / alle power and dome I haue ȝeuen to the ⁊
 and therfore of that thou aſkeſt diſpoſe and doo as the
 liketh. After that alle the holy fadres and the bleffid
 ſpirites / the whiche hadde in worſchippyng of the holy
 trinite falle doun lowely with alle reuerence / riſynge vp
 bygunne aȝeyne to ſynge her ſonges of myrthe and vn
 ſpekable ioye byfore the trone of god. For ſithen Moyſes
 and the children of Iſrael ſongen in thonkynges and
 louynges of god whan they were paſſed the rede ſee / and
 here enemyes thereynne drowned ⁊ and alfo the ſelf tyme
 Marie / Aaron ſiſtre / with othere wymmen ſolowyng hir
 in tympanes and othere meladye / dawnſeden and ſongen
 to goddis louynge ⁊ alfo dauid with his peple ledynge
 the arke of god in to Jeruſalem harpede and daunſede
 byfore the arke for ioye / and chaunteres ſongen / and in
 othere dyuerſe mynſtralcy thei honourede and wor
 ſchippede god ⁊ and alfo ſeynt John ſeith in the apocalipſe /
 that he herde a voyſe in heuene of an hondred and foure
 and fourty thouſand harperes harpyng and ſyngynge
 a newe ſonge bifore the throne and the ſete of the verray
 lambe Jeſu : miche more we mowe reſonably trowe that
 now in this ioyful tyme whan Jeſu with his cumpanye
 were paſſed alle ſorowe / and alle aduerſaries were ſo
 graciously ouercome / and he that was tokened by the
 arke / Jeſu / was ſo gloriously come into the citee of
 heuenly Jeruſalem / alle that bleffed felawſchippe of

spirates and foules withoute noumbre songen and maden ioye and mirthe that no tonge maye telle nor herte thenke. Sothely now in that blessed citee of heuenly Jerusaleme is songen and herde that souereyne songe of ioye: and / after the prophecie of Thobie / by alle the stretes therof is songen / Alleluya! that is as moche to seie as / the louyng of oure lorde.

¶ Neuere fro the bygynnyng of the world was there so solempne and so ioyeful a feste / ne neuere perauentre schal be / but at the laste after the day of dome / when alle the chosen foules schole be presented there with here bodyes glorified. And therefore / as I seide at the bygynnyng of this chapitre / this sollempnite / alle thinges considered / passeth alle othere. Take hede of eche of hem / and see whether it be sooth that I seie: First / the Incarnacion of oure lorde Jesu is a solempne feste and worthi: for that was the bygynnyng of alle oure gode and oure sauacioun: but that was oure ioye and not his / for he was thanne closede in his moder wombe. Also the Natiuite of hym is a solempne and hize feste / and worthily merthe to be made therynne: but that is also as on oure side / for as on his side we oweth to haue compassioun of hym that was for vs borne in so greet pouert / hardnesse of weder / and other abieccioun. Also / as to vs his passioun is a grete feste / thorow the whiche we bene brougt out of the fendes thraldom / and alle oure synnes ben forzeuen and done aweie: and / as seynt Gregor seith / hit hadde nougt availed vs to be born / but hit hadde also profited vs forto be bougt. Neuertheles for the grete tormentis of hym / and that hardest and moste despitous deth that he suffrede for oure redempcioun and bieng / there was thanne no mater of ioye / but rather of sorwe: bothe to hym in that peynfull suffryng / and to vs for

¶ Nota excellenciam festi ascensionis.

¶ Incarnacio.

¶ Natiuitas.

¶ Passio.

¶ Refur-
rexio.

oure fynfull deferuyng. Ferthermore 3it / the refur-
rexioun of our lorde Jesu is a gloriouse / folempne / and
ioyful feste bothe for hym and for vs: for than was his
body glorified and alle peyne and forwe passed / and we
iustified / and haue an ernest and enfaumple withouten
dowte also of oure laste vprisyng in body and soule. And
therfore of this worchipful and ioyful day specially
syngeth holy chirche by the wordes of the prophete

¶ Hec est
dies quam
fecit domi-
nus.

dauid: This is the day that oure lorde made: be we
mery theryn and glad. And as seynt Austyne seith in
a fermoun: This day is holyeste of alle othere. But that

¶ Nota
tria ex-
cellentiae.

¶ Prima.

holyere: and that touchyng thre partes: that is to seie /
oure lorde hym self / the blessed spiritis in heuene / and
mankynde in erthe. For as to the firste: thowh oure
lorde hadde thanne gloriously in body and soule vprisen
fro deth to euerelastyng lyfe: neuertheles he was bodily
3it as a pilgryme in erthe / fro his owne kynde heritage

¶ Secunda.

and rewme. Also as to the secounde: 3it seie not the
aungeles here felawship encrefede by seysone taking of

¶ Tercia.

mankynde with hem in blisse. And as anentis the thridde:
3it was closed and stoken the 3ate of heuenly paradys:
and 3it were not the holy fadres and soules presented to
the fader of heuene. The whiche all thre were complete
and fulfilled in this holy ascencioun. And if we take
good hede we mowe see that all that god wrou3te and
dide / he didde forto come to this ende: and withoute
this alle his werkes hadde be as imperfite. For loo/
heuene and erthe and all that is made in hem is made
for man / and man forto haue the blisse of heuene: and
therto my3t no man come after he hadde synned in to
this day / were he neuere so good and r3twys. And so

we mowe see how worthy this holy day is. Ȝit more ouer the feste of Pentecost is hyȝe and holy / and worthily holi chirche maketh it solempne: for than was ȝeuē therto that hyȝe worthyeste ȝifte / that is the holy goſte: but this is to vs and nouȝt to hym. But this aſcencioun day is properly the moſte ſollempne feſte of oure lorde Jeſu: for this day firſt in his manhede he bygan to ſitte on the faderes riȝt hande in bliſſe / and toke ful reſte of all his pilgrymage bifore. Alſo this is properly the feſte of alle the bleſſed ſpirites in heuene: for this day they hadde a newe ioye of her lorde / whom they ſeie neuere bifore there in his manhede. And alſo for this day bygan firſt to be reſtored the fallynge doun of her felawes / and that in ſo grete multitude and noumbre of bleſſid ſoules of patriarkes and prophetes and alle tho holy ſoules that this day firſt entrede in to that bliſſed citee of heuēly Jeruſalem / here kynde heritage aboue. Wherefore ſithen we maken ſollempne the feſte of one ſeynte that is paſſed out of this worlde to heuene / miche more we oweth to do of ſo many thowſandes / and ȝit paſſyngly of hym that is ſeynte of alle ſeyntes. Alſo this is ſpecially the feſte of oure lady: for alſo moche as this day ſche ſeye hir bliſſed ſone Jeſu / verrey god and man / ſo gloriouſly crowned as kyng / ſtey vp to heuene. Ȝit alſo this is properly oure feſte: for this day was firſte oure kynde exalted and liſt vp aboue the heuēnes. And alſo for but if criſt hadde ſo ſteye vppe / that worthy ȝifte of the holy gooſt / wherof we maken ſolempnyte / we myȝte not haue receyued: as he ſeide to his diſciples: Hit is ſpedeful to ȝow that I goo vp to the fader: for but I goo ſo fro ȝow / the holy goſt comfortour ſchal not come to ȝow. And therfore ſeith ſeynt Bernard in a ſermoun of this feſte of the aſcencioun / *Sermone iiij* / in confirmacione of my forſeide ſentence /

¶ Pentecoste.

¶ Ascencio
feſtum
Jeſus.

¶ Ascencio
feſtum An-
gelorum.

¶ Ascencio
feſtum
domine.

¶ Ascencio
feſtum
noſtrum.

¶ Nota
bene.

¶ Si dili-
geretis me,
etc.

¶ Hora
sexta ascen-
dit Iesus.

that this gloriose feste of the ascencioun of oure lorde Jesu is an ende and fulfillynge of alle othere solempnitees and festes / and a blessed conclusioun of all the iourney of oure lorde Jesu after his manhede. Thus mowe we opounly see that this day and this feste is moste hize and solempne of alle othere. And that soule that loueth trewely oure lorde Jesu schulde this day be more rauisched to heuene and more goostly ioye haue in herte thanne yn any day of the 3ere. For thus seide oure lorde Jesu to his disciples : If 3e loueden me / sothely 3e schulde be glad and ioyful that I goo to the Fader. Wherfore I leue that I seide truely bfore / that there was neuere in heuene a day so ioyful and so solempne as this day. And so this ioye and this sollempnyte dured in to the day of pentecoste / wherof we mowe deuoutely ymagyne and haue meditacioun in this manere.

¶ The Ascencioun of oure lorde was at the sixte houre : for byfore he ete with his disciples at terce. Thanne mowe we thus ymagyne that thoo ten dayes fro that houre that he ascended in to the houre of the holy gost sende / the nyne ordres of aungelles with the holy fadres and soules that he toke vp with hym made hym ten festes : and he a3eynwarde rewarded hem specially in som singuler coumforte euery day. And so though alle that were thanne in heuene generally were of his ascencioun ioyeful / and made so murye a feste that no tonge can telle : neuertheles specially the firste day fro the houre of his ascencioun in to sexte of the next day folowyng aungelles made her feste. The secounde day in the self manere maden her feste archaunges : the thridde day / vertues : the ferthe day / potestates : the fyethe day / principates : the sixte day / dominaciones : the seuenthe day / thrones : the eighthe day / Cherubyn : the nynthe day / Seraphyn.

And so these nyne ordres of aungeles contynuede here
feestes in to the sixte houre of the vigile of pentecost :
and fro thennes in to terce of the day folwyng / that is of
the sonday in pentecost / the holy fadres with here felaw
schippe made her feste to Jesu / blessed with oute ende.
Amen.

¶ Of the fendyng down and the comyng of the holy ¶ Ca.
goost. lxij^m.

After that oure lorde Jesu was gone vp to his ¶ N.
blisse / and the aungeles hadde beden the disci-
ples to torne aȝen in to the citee / as hit
is seide next bifore : they with his blissed
moder worfchepyng hym and kysfynge deuoutly the
steppes of his feete / where he laste touched the erthe /
as the gosPELL of luke telleth / they went aȝeyne in to Jeru-
salem with grete ioye / and there they abiden the comyng
of the holy goost / contynuely in deuoute prayeres louyng
god and blessyng oure lorde. And whan the tenthe day
was comen fro his ascencioun / that was the fife day fro
his resurrexioun / oure lorde Jesu ioynynge the figure of
the olde testament with the newe / for also moche as the
tyme of grace was in that day come / he seide to the fader
thus : My fader / haueth now in mynde the byheste that ¶ B.
I made to my bretheren of the holy goost. And the fader
answerde : My dere sone / I am wel apayde of that by-
heste : and now is tyme that hit be fulfilled. And more
ouer he seide to the holy gooste : We preye the that thou
goo down to oure disciples / and that thou fille hem of thy
grace : coumforte hem / strengthe hem / teche hem / and
ȝeue hem habundaunce of vertues and ioye. And anon
the holy goft came down with a wonderful noyse / in bren-
nyng tungen / vpon an hundred and twenty disciples

gedered that tyme to gideres / and filled hem with all ioye / vertues / and grace : by vertue wherof the disciples strenghted / tauzte / listned / and enflawmed / 3eden after by alle partes of the worlde and made it fuget to hem in greet partie.

¶ N.
Totum
sequens.

¶ Ber-
nardus.

¶ This is a worthy feste : and this is / among othere / a swete and a louely feste : for this is the feste of hym that is loue properly / as seynt Gregorie seith / that the holy goost is loue. Wherefore he that loueth god schulde in this feste specially be enflawmed with loue or / at the leste / with a brennyng desire to loue. But thus wole not bee with fleschely or worldly loue medled / as seynt Bernard seith in a fermoun of the ascencioun in this manere sentence : He erreth gretely what so he is that weneth forto medle to gidre that heuenly ioye with these bitter askes of fleschely likynge : or that swete goostly bawme with this venyme : or thoo graciouse 3istes of the holy goste with these foule stynkyng lustes. And no wonder / for as the self Bernard seith : The apostles for the tyme that they hadde oure lorde bodily present with hem for the loue that they hadde to his body / though it was holy and good / 3it for that tyme they were vnable to resceyue par3ytly the holy goost / as he seide hym self : *Nisi ego abiero / paraclitus non veniet ad vos* / But I goo fro 3ow / the holy goost schal not come to 3ow. Miche more than he that is knitte with loue to roten mukke / or to a stynkyng kareyne / is in all manere vnable to that clenest and swetest loue of the holy gooste : for there is non accorde nor knettyng to gidre of sothfastnesse and vanyte / of list and derknesse / of the spirite and the flesch / of fire and of colde water. But parauntre thou that felest not the swetnesse and coumfort of that goostly likynge and loue seist to me : With oute coumfort of loue and likynge I may not be :

what schal I do thanne while I fele not that goostly loue? Seynt Bernard answereth thus and seith to the: Forfake firste fully and truely alle veyne worldes coumfort and all fleschely loue and likynge / and abyde awhile in deuout prayeres / as the apostles dide the comynge of the holy goost / wherof they knew none certeyne tyme: and thou schalt fele withyn schort tyme that he schal come and coumforte the better than thou kowdest byfore knowe or thenke. And in greet coumfort of hym that forsaketh worldly comfort for god / the same seynt Bernarde concludeth in these wordes: The apostles in this abydyng feten perfeueraunt with one wille to gidre in preyere with the wommen and Marie / Jesu modre. And in the self manere lerne thou to preye / lerne to seke / to aske / and to knocke at the dore / til thou fynde / til thou take / and til it be oponed to the. Oure lorde knoweth thy freele and feble kynde / and he is trewe and wole not suffre the to be tempted more than thou mayst bere. And I triste in hym that if thou wilt abyde truely thou schalt not abyde the tenth day / but that he schal come before and coumforte thy desolate soule: and so preyeng in his blessynges of goostly swetnesse / so that thou schalt haue so grete likynge in his mynde and in thoo goostly drynkes that he schal make the drunken ofte in soule / that thou schalt be ioyful and glad that euere thou forfoke the false coumfortes of the worlde.

¶ Nota
bene.

¶ Nota
bene.

¶ Loo / by this forseide sentence of seynt Bernard we mowe see in partie what byhoueth to resceyue the holy goost and his loue. Wherefore that we mowe be able to resceyue here that grete gifte of the holy gooste and his coumforte / and after come to that blisse that oure lorde Jesu is now steye vp to and hath made oure wey before vs / leue we and hate we all false loue and likynge of this

wrecched worlde: and sette we not oure loue on the stynkyng fleſche / and noriſſhe we it not in deſires: but deſire we contynuelly forto be departed therfro: ſo that thoru3 the grace of the holy gooſt helpynge vs / we mowe folowe ſumwhat the bleſſed lyf of oure lorde Jeſu in this world and after goo vp to hym and to oure kynde heritage of bliſſe in the gloriouſe citee of heuenly Jeruſalem / where he / ſouereyn kyng / with the fader and the holy gooſte / oon god in trinite / lyueth and regneth with oute ende. Amen.

¶ Thus endeth the contemplacioun of the bleſſid lyf of oure lorde Jeſu: the which proceſſe for alſo moche as it is here thus writen in Engliſſhe tonge lengere in manye partes and in other manere than is the latyne of Bonauenture: therfore hit ſemeth not conuenient to folowe the proceſſe therof by the dayes of the wike / after the entent of the forſaide Bonauenture: for it were to tedious / as me thinketh / and alſo it ſchulde ſo ſone be fulſome and not in comfortable deyntethe by cauſe of the freelte of man kynde / that hath likynge to here and knowe newe thinges / and tho that bene ſeldene herde ben ofte in the more deyntethe. Wherefore it ſemeth to me beſt that euery deuoute creatour that loueth to rede or to here this book take the partes therof as it ſemeth moſte coumfortable and ſtirynge to his deuocioun: ſumtyme oon and ſumtyme another / and ſpecially in the tymes of the 3ere and the feſtes ordeyned in holy chirche / as the materes ben pertynent to hem. And for alſo moche as that bleſſed and worthy feſte of the preciouſe ſacrament of Jeſu bodye / in the whiche he is euery day bodily preſent with vs / to oure moſte comfort that we mowe haue here in erthe / is the ende and the concluſioun of alle othere feſtes of hym graciously and reſonably ordeyned by holy chirche /

as it was seide bifore : therfore with the grace of the holy goost and of hym of whom that feste is / we schulle speke sumwhat more to coumfort of hem that treweli byleue / and to confusioun of alle false lollardes and heretikes. Blessed be the name of oure lorde Jesu and his moder Marie / now and euere with oute ende. Amen.

¶ Explicit Speculum vite Christi.

A schort tretys of the higeste and moste worthy sacrament of cristes blessed body and the merueyles there of.

¶ *Memoriam fecit mirabilium suorum misericors et miserator dominus : escam dedit timentibus se.* These wordes of Dauid in the sawtere / seide in prophecie longe tyme bifore the incarnacioun of oure lorde Jesu / specially of the worshipful sacrament of his preciouſe body / hauen this sentence and vnderstandynge in engliſche tonge : Oure lorde / merciful and mercy ȝeuere / hath made a mynde of hise merueyles / in that he hath ȝeuene mete to hem that dreden hym. This mete is that preciouſe goſtly mete of the blessed body of oure lorde Jesu in the sacramente of the auſtere / that he of his ſouereyn mercye ȝeueſh euery day in forme of brede to alle thoo that truely dreden hym as here lorde god : by the whiche drede thei kepen hem out of dedly ſynne / and mekely ſtandene in the ſtidfaſt bileue of holy chirche. And this goſtly mete he ȝeueſh : and hath made therby a ſpecial mynde of his merueilles : that is to ſeie / as the preoſt reherſeth in the canone of the meſſe / in mynde of his merueylouſe and blessed paſſioun / and of his merueillous refurrexioun / and of his merueylouſe and gloriouſe aſcencioun / and generally in mynde of alle the merueylous werkes and dedes

of hym in his blessed lyf here in this worlde : the whiche is treset in all this book bifore writen.

¶ Forto bygynne first at his merueylouse incarnacioun. Loo / hou expresse mynde therof is this mete that he ȝeueth to vs in the sacramente of the awtere : for thereynne is he verreily / and in that self body that was so merueylofly conceyuede by the holy goost aboue kynde / and also merueylosely born of his blissed moder Marye with oute sorwe or weme of synne : and so forth of alle the merueylofe werkes and dedis of hym in this gostly mete we haue that special mynde that none may be more : and that we haue of none othere : for all othere thinges that we haue mynde of we conceyuen in spirit and in herte / so that thereby we haue not the bodily prefence of hem. But in this gostly mete and sacramentale commemoracioun of oure lord Jesu he is verrely and bodily present with vs vnder another forme / but sothely in his owne propre substance verrey god and man. For what tyme he schulde stie vp into heuene he seide to his apostles and her foloweres in these wordes : Loo / I am with ȝow alle the dayes into the worldes ende : coumfortyng hem by this benigne promisse that he schulde dwelle with hem / not onely by the gostly prefence of his godhede / but also by the bodily prefence of his manhede / that he ȝeueth to vs in this forseide mete of his flesche and blood / but in mynde of his meruailles generally / as hit is seide / most specially in mynde of that blessed passioun that he suffrede for vs. For what tyme he schulde passe out of this worlde to the fader / the nyȝt bifore his passioun / at that worthy sopere with his disciples / as hit is seide bifore / he made and ordeynede this souereyne and most worschipful sacrament of his flesche and blood / ȝeuyng his body in to mete and his blode in to drynke for a special mynde of his

passioun and deth. For thus feith he to his apostles in that firste makynge of this heleful sacrament: This dothe 3e in my mynde. So that the souereyne and moste worthy mynde of his passioun and passyng loue to vs schulde be euermore this hi3e worschippeful sacrament. This is that precious gostly mete and special mynde of oure lorde Jesu / in the whiche is hadde all goostly likynge and the fauoure and taste of all swetnesse. And also this is that swete memorial / wherthoru3 we bene with drawen and kepte fro wickednesse / and coumforted and strengthened in godenesse / and profiten euery day in encrese of vertues and of grace. In sothfastnes this is that hi3e 3ifte and moste noble memoriale that oweth worthily to be prentede euere in oure mynde and to be besily i3kept in the ynwarde affectioun of the herte / in to contynuele mynde of hym that 3eueth vs this swete memoriale and preciou3e 3ifte: for whos 3ifte is ofte tyme seene / his mynde is likyngly prented in the herte. Thus oure lord Jesu of his greet mercye hath made a likyng mynde of his merueyles in this goostly mete / the whiche is moste merueyle of alle merueyles / 3euyng this mete specially to hem that dreden hym.

¶ And here we schole vnderstande that in tweyne maneres men dreden god: and there after he 3eueth this mete dyuer3ly to hem. For some dreden god as seruantes dreden her lorde / leuyng and eschewyng to synne onely for drede of peyne. And to these manere of men / if they ben oute of dedly synne and in grace / oure lorde 3eueth this forseide mete as to here gostly sustenance / but also to here souereyn likynge: so that by the vertue thereof they ben susteyned in lyf of soule and kepte fro euere lastyng deth. But othere ben that dreden god as trewe children dreden to offende here

fader for loue of hym. And to this manere men oure lorde god 3eueth this preciouſe mete / not onely to here goſtely ſuſtenaunce / but alſo to here ſouereyn likynge and wonderful comfort in ſoule. And of this manere of dredynge folke ſpeketh the ſelf prophete Daud / in theſe wordes: *Quam magna multitudo dulcedinis tue domine / quam abscondiſti timentibus te* / that is to ſeie: A lorde god / how mykel is the manyfolde plente of thy ſwetneſſe / the whiche thou haſt hidde to hem that dreden the. But they that dreden not god hauen neyther goſtly ſuſtenaunce nor heleful likynge of this preciouſe mete / but thorow her owne wickedneſſe and vndeſpoſynge in ſoule taken hit and eten hit to here goſtly deth and euere laſtynge dampnacioun. And that bene tweyne manere of peple: one is of hem that drede not to reſceyue this holyeſte ſacrament in dedely ſynne / or elles by defaute of drede contynuen in her ſynne: for as the wiſe man ſeith: The drede of god caſteth oute ſynne: and therfore who ſo contynueth in dedely ſynne hit is an opoun preſe that he dredeth nouȝt god: and than is he vnable to reſceyue and helefully ete this worthy ſacrament. Another manere peple that lakken the drede of god ben heretikes: the whiche in defauȝte of boxum drede to god and holy chirche / preſumptuouſly lenynge vpon hir owne bodily wittes and kyndely refoun / leuen not that holy doctoures hauen tauȝt and holy chirche determynede of this bleſſid ſacrament / but falſely trowen and obſtynately ſeien that it is brede in his kynde as it was byfore the conſecracioun: ſo that the ſubſtaunce of brede is not turnede in to the ſubſtaunce of goddis body / but dwelleth ſtille brede as it was byfore / by cauſe that it ſemeth ſo to alle her bodily wittes. The whiche errour and hereſye / and alle othere of this holyeſte ſacrament / with oute doute

springen of goostly pryde / and presumpcioun of kyndely witte / in defaute and lak of lowely drede. For outhur fuche men leuen that god may worche alle thoo merueyles abouen the comune course of kynde / as holy chirche techeth in this holy sacrament / or nouzt: and ȝif thei leue not that he may / thanne dreden they hym nouzt as god all myȝti: and so ben they worfe than Jewes or farecenes: for bothe byleueth that god is almyȝty. And on the tother side if thei feien and leuen that god for he is all myȝty may worche tho meruayles / but they leue not that he doth so for also moche as here kyndely refoun telleth hem the contrarie / thanne drede they not forto aȝeyn feie the fouereyn goodnesse and loue of god to man kynde / as in that partye that holy chirche techeth and byleueth of this holy sacrament: and in that they preue hem self gret fooles. For thouȝ it were so that it were in doute / whether the techynge and the byleue that holy chirche hath of this holy sacrament were sothe or nouzt / or elles also sette case that hit were not sothe: ȝit the fiker parte were to byleue as holy chirche techeth with a buxome drede. For in that we leuen oure owne kyndely refoun / and ben obeyfaunt to god and holy chirche / as hym self biddeth vs: and also we withdrawen not in oure byleue of the myȝt of god / nor of his loue and fouereyn goodnesse to vs / but rather maken it more / if hit so were that hit were not sooth as we byleuen and that were litel perel or rather none / but mede to vs in alle partes for oure good wille to god and holy chirche. And also in that byleue there is none perile of ydolatrie / as the false heretikes feith that we honouren and maken brede oure god: for we feien and byleue that in that holy sacrament brede is turned into goddis body by vertu of cristes wordes: and so we honoure not brede but all holely god

¶ Nota
racionem.

and his blessed body in forme of brede / that is to seie in that liknesse of brede that we sene with oure bodily eyzen : we honouren goddes body that we sene by trewe byleue in soule with oure gostly eyzen.

¶ Thus we hauinge loue drede of god / and standynge stedfastly in the byleue that holy chirche hath tauzt vs specially of this holyeste sacrament / we schulle confidre and ynwardly byholde to kyndelynge and norischyng of oure loue to oure lorde Jesu / that zeueth vs of his hiȝe grace this preciouſe mete of his bleſsid body / the merueyles that he maketh and worcheth therynne / specially in tweyne maneres : that is to seie / in one manere euery day priuely / wherof we haue knowynge onely by beleue with ynneforthe : and also in another manere somtyme openly / wherof we haue knowynge by trewe tellynge of myracles with outeforth schewed.

¶ Touchynge the firste manere of merueyles : hit is a ful greet merueyle that by vertue of cristes wordes brede is turned in to goddes body / and wyne in to his blode. And to strengthe vs in byleue of this merueyle we schole haue in mynde that he with the self myzt of his worde made all the world of nouzt : and of the ribbe of Adam made Eue in flesche and blood : and turnede the wyf of loth in to an ymage of falte : and moyſes ȝerde tornede in to a serpente : and the welles and wateres of Egipte turnede in to blode. Wherefore sithen god all myzty wrouȝte alle these merueyles and many moo aboue the resoun of man and the comune curse of kynde : why may he not also by the self myzt turne brede in to his body ? There is non resoun to preue the contraire but if we wolde seie that god were not all myzti / that god forbede.

¶ Also hit is a grete merueyle that the self body of oure lord Jesu / that sitteth in heuene vppon the fader riȝt half /

is verreyly and holely in alle places of the worlde where this holy sacrament is treted / fothely contynede in that sacrament in that self flesche and blode / that was conceyuede of the holy goost / and borne of the blessed virgyne Marye / and henge vppon the crosse for oure sauacioun. This may not be comprehended fully by mannis resoun / but onely stonde in byleue. Neuertheles there is a manere of like merueyle in kynde : that a word spoken of one man to myche peple is holy in hym that speketh hit / and also in alle tho that heren hit / be they neuere so manye. Hit is also a greet merueyle that so grete a body of oure lorde Jesu is fully and holy comprehended in so litel a quantite of the hoste : and therewith also if that hoste be departed in to many smale partes hit is as fully in euery parte as hit was in all the hole. Hereto also is a manere likkenesse that we fene in kynde : how the ymage of a mannis grete face and of a grete body is fene in a litel myrour : and if it be broken and departed / 3it in euery parte hit semeth al the hole ymage / and not in partie after the partes of the glasse so broken.

¶ Many othere wonderful merueyles oure lorde god all my3ty worcheth in this preciouſe sacrament / of his endeles mercy / to oure goostly comfort and hele of soule : the whiche we mowe not comprehende by kyndely resoun and oure bodily wittes / but onely by trewe byleue. And therefore hit is greet folie and gostely perile to seke curiously in ymaginacioun of resoun the merueyles of this worthy sacrament. But hit is moſte ſiker / namely to a fymple soule / and ſuffiſeth to ſauacioun touchynge the forſeide merueyles and alle othere of this bleſſed ſacrament to thynke and fele in this manere. Thus hauen holy doctours tau3t and holy chirche determynede : and therefore thus I trowe and fully byleue that it is in ſothenesse / thou3 my

¶ Gregorius.

kyndely refoun aȝeyn ſeie it. For as ſeint Gregory techith / that ſeith hath no merite to the which mannes refoun ȝeueth experience.

¶ Nota tres cauſas miraculoſum in ſacramento.

¶ Touchynge the ſecounde manere of merueyles and meracles ſchewed with outeforth by vertue of this holy ſacrament and in this holy ſacrament / as we fynden wreten. For thre ſkilles oure lorde ſchewed in dyuerſe maneres tho myracles and merueiles in this precious ſacrament : that is to ſay / ſomtyme to comforte hem that bene in trewe beleue of this bleſſid ſacrament / and to kyndeſe her loue therby more feruently to god and to worſchippynge of that ſacrament : alſo ſomtyme be ſpecial grace forto conuerte and turne to trewe beleue hem that bene out therof : and alſo ſomtyme to open preef of grete vertu therof in deueraunce of peynes and ſauyng fro bodily meſcheef and gooftly. And of yche of theſe thre I ſchall telle ſchortly ſome merueyles and myracles that I fynde wreten : the whiche ben of ſo grete auctorite / as to my felynge / that ther may no man aȝenſtonde nor agaynſay hem but he bewers than a Jewe or a paynym.

¶ Prima cauſa.

¶ Touching the firſte / that is to ſeie how oure loord ſomtyme ſcheweth openly myracles and merueyles of this bleſſid ſacrament to comforte hem that leuen in trewe byleue / and to kyndeſe her hertis to the more feruent loue of god. We fynde wreten in the lyf of the holy con-

¶ Narracio de ſancto Edwardo confeſſore.

feſſoure ſeint Edward / kyng / whoos body lythe in ſchryne at Weſtmynſtre : the whiche lyfe as for the more auctorite in ſoothneſſe wrote the worthi clerk and holy Abbott of Ryuaws / ſeint Alrede / thus ſeyeng touching this matere : In that worthi monaſteri of ſeint petir / that is clepid Weſtemynſtre / and atte awter edified there in the worſchippe of the holy trynitye / as the forſeide holy kyng Edward herde meſſe on a day with the worthi Erle

cleped leueriche / the whiche with his noble wyf Godezue the Countesse was foundour of many worthi howfis of Religioun / what tyme it come to the consecracioun and goddes body in forme of brede was holden vp to the peple fyght betwixe the preeftis handes aftir the vse of holy chirche / he that is fairest in schap before alle mennes fones / oure loord Jesu / appered bodily in that hoste to bothe her siztes / leftyng vp his right hond and makyng a crosse toward the kyng / bleffyng hym. And than the kyng / with loutyng of his heed honouryng the presence of goddes mageste / mekely with all the body dede Reuerence to so worthy a bleffyng. But the Erle that sawe that self sight / noght knowyng what was in the kynges herte / and also desiryng that the kyng scholde be partynner or parceyuer of that grete and so worthi a sight / bygan to goo toward the kyng fro his place / that was perauenture aside benethe / as longid for his astate. But the kyng / vnderstonding what was his entente / seide to hym in this manere: Stonde / lyveryche / stonde! for that thou seeest / I see also. After this they bothe / of so ioyfull a sight goostely comforted and turned all in to devoute prayer and swete wepyng teres / weren made goostly dronken of the plente of goddis hous / and fedde with the ryver of his souereyne ioye and goostly likyng. And after the ende of the messe they that weren so blissfully refetid with that goostly mete comuned to gedre of that forseide heuenly sijn / with swete teris and ynward fyghynges ofte sithes brekyng her speches. And than seide seynt Edward: My dere lyveriche / I preye the and charge the / by the hye maieste of hym that we haue so graciously sene / that neuere whiles we lyuen thise thinges be broght forth into comune knowyng / lest we therby falle in to vayneglorie and pryde thorgh the opynyoun

of the comune peple / to oure goostly deeth : or lest the envie of mysbelevynge men lette and destroye trewe beleue to the wordis hereof. Wherefore after the forseide Erle was goon fro the kynges courte / by the inspiracioun of the holy goost / as it is to beleue / he was taught so that he kepte the biddynge and the heste of his lorde. And ȝit therwith that hye vertuous myracle scholde not be fully vnknownen to hem that weren after to come : for afterwarde he come to the monasterie of Worcestre / and there in confessioun to a religious man he tolde the forseide myracle / chargyng hym as the kyng hadde chargid hym / and preyeng that he wolde write the privityte of that worthi visioun / and putte it in suche a place that it myghte be vnknownen to hem that than were lyuyng / and that it myȝte be knownen to hem that were after to come.

¶ And so dede that holy man after the Erlis prayere / and wrote all the ordre and manere of the forseide vision in a bylle and leyde it amonges relykes closid in a cofre : the whiche cofre longe tyme after the kynges dethe / with oute mannes honde / thorgh the myght of god as it is to beleue / was founden open. And than bretheren of that place / besily sechyng the relykes / founden the forseide bille and redded it : and after / for also moche as they wolde noght that so grete a tresour and worthy myracle schulde be hidde / thei puplischid it openly in the eres of the peple.

¶ And so as the kyng wolde it was for the tyme hydde / but aftir by ordenaunce of god it was pupliffhed and knownen to that ende that the kynges mekenes ther by as hidde schulde be preved / and neuerthelese therwith by open knowynge of that grete myracle the feith of true beleuyng men schal be confermed and strenghted to the worshippe of oure loord god Jesu : that of his special

grace worchith fuche myracles and merveilles in that bleffid facrament of his precious body in fpecial comfortynge of trewe lyueres and more feruent ftiryng to his loue.

¶ *Miraculum de corpore Christi per sanctum hugonem ostensum.*

¶ Also acordynge to the felfe purpos / I fynde writen in the longe lyfe of feint hughe / biffhop of lyncolne and the firfte monke of the ordre of charterhouse and priour of Wytteham / the whiche lyf wroot a chapleyn of his and monke of the felfe ordre / that herde and fawe that he wrote / and amonges othere in this manere fentence feieng: It befel vppon a faterday the forfeide biffhope / feynt hughe / dwellynge atte a manere of his / clepid Bukedene / as he fong a melle of oure lady / aftir his comune cuf tome in that day / there herde his melle with othere a deuoute Clerk that was fent to hym by fpecial reuelacioun of god / wherof there is wreten a faire proceffe touchinge another matier the whiche we paffen ouer here. And as to oure purpos: what tyme it was comen to the fakerynge / as the Biffhop helde vp goddis body in forme of brede / there apperid to the firt of the forfeide clerke / bytwene the preestis holy hondis / oure loord god Jefu bodily in liknes of a paffyng fayre litel childe. Of the whiche fight he that faw it inwardly compuncted / as no wonder / and hyely ftired into hye deuocioun and feruent / contened all the tyme of that melle in fwete teris and deuoute preyeris til it come to that place where the hooft fchulde be lyfte vp aboue the chalice and be departid in thre: at the whiche tyme he faw eft in the felf liknes the forfeide Jefu / goddes fone of heuene / offerynge hym felf in facrifce to the fadir for mannis helthe and faluacioun. After the melle was ful endid the felf clerk / fpekyng with

the holy Biffhop in previte / tolde hym firfte the reuelacioun bifore nemened / and aftir that faire vifion of goddis body here declared. And therwith at the ende / with fchedynge teres / in this manere concludynge feide thus : I faw / my holy fadir / with myne vnworthy yen that bleffid fight : the whiche it is no dowte but that 3e faw it alfo moche more cleerly for lenger and nerre and more worthily. And therwith bothe the biffhop and he / with fwete teris / comunynge a grete while gooftely to gedere / after the counfeil of the Biffhop and biddynge forto kepe the forfeide vifion prevy / the clerk become a religious man : and aftir holy lyvyng here went to bliffe euere laftyng. Amen.

¶ *Miraculum de corpore Christi per beatum Gregorium expofitum.*

¶ Touchynge the fecounde caufe of myracles and merveyles fchewid in this bleffid facrament of goddis body / that is to feie forto conuerte hem that bene of myfbeleue in to the newe byleue. Firft we reden in the lyf of feynt Gregory / pope and worthi doctour / in this manere fentence : There was a matrone of Rome / the whiche euery foday offerid to feint Gregory certeyne looves of breed wherof was made goddis body. And vppon a day when feynt Gregory wolde haue comuned the forfeide womman with oon of hem that was confecrate and made goddis body / feyenge / after the comune vfe of holy chirche / in thife manere wordes : The body of oure lord Jefu crifte kepe the in to euere laftyng lyfe : fche breft out in to a diffolute laughter / and than feint Gregory withdrowe the facrament fro hire and kepte it in to the ende of the melle : and after before the peple he askede the matrone whi she lowh : and then fche feide : Bicaufe that thou clepedeft goddis bodi the brede that I made

with myn handes. And than seynt Gregory fel down in to his preyers to God for the mysbeleue of the womman : and aftir that he rose vp he fonde the forseide sacrament turned in to liknes of a fynger in flesshe and blood : wherthorugh the womman was fro her mysbileue turned in to trewe byleue. And so after with the self sacrament / be preyere of seynt Gregory turned in to the liknes of brede as it was byfore / sche was comuned and more styfly sette in truthe and true byleue of this bleffid sacrament : and also othere thorough her / to the worschippe of the hye gracious auctor and worchere here of / oure loord Jesu crist. Amen.

¶ To this self purpos acordynge also I fynde wreten in the forseide lyf of seint hughe : That vppon a tyme that seynt hughe goyng thoru Fraunce was ynned for the tyme in a towne / that is cleped Joye / there come to hym the parisshe preeft of the town / the whiche was an olde man and a reuerent in sight and clere / and wonder lene for grete penaunce doynge for his synne / as it was supposid and where of it foloweth after in processe / the whiche I take as in schorte wordes to oure purpos : and the selfe preeft tolde of hym self in this manere : When I was 3ong / he seide / and was made preeft but neyther 3eres nor maneres acordynge to that worthy degree / thorough temptacioun and sterynge of the feend I fel in to a greet deedly synne : in the whiche synne I contened with oute contricioun and confessioun / that is horryble to here : so as I was pollute in body and foule / and goostly blynd and seke in the feith / I vsed to synge my messe boldely and dredde not to trete and receyue that worthi sacrament of cristes precious flessche and blode. And vppon a day / as I was at my messe in tyme of consecracioun / fel to my mynde the grete horrible synne that I

hadde so longe tyme contened inne: and amonges
 othere wrecchid thouȝtis of my blynde herte / I thouȝt
 in this manere: Loord / whether that precious body in
 flesche and blood of my lord Jefu / that is clepid brijtnes
 of euerlaftyng lyf / and that goostly mirrour of the god-
 hede with oute wemme / is now made / treted / and
 receyued verreyly of me / so foule and abhomynable
 fynner. And so hauyng in mynde sweche vnthrifty thouȝtis /
 when it come to the tyme of the fraccioun / and as the
 vse is I hadde broken the hooſte in two / anone freſche
 blood ran out therof: and that parte that I helde in myn
 honde was turned in to flesche and all ouer wette with
 reed blood: and therwith I / feyng al this / was al
 aſtonyed and abaſchid and wel nere oute of my witte and /
 ſo as forloſte the counſele of al reſoun / alle that I helde
 in myne handes I lete falle downe in to the chalice. There
 was than to ſee / and ȝit now is / a wonderful myracle:
 that is to feyne wyne turned openly to mannis fight in to
 blood / and brede in to fleſche / declarynge expreſſely the
 foorme and the ſoothneſſe of that bleſſid ſacrament. Fur-
 thermore / he ſeide / whan I ſawe theſe manere of likneſſis
 abyde ſtill / with oute anye turnynges or chaungynges /
 I durſte no more touche hem / but priuely I hiled the
 chalice with the patene and the patene with the corporaſe.
 And after the meſſe was done and the peple away paſſede /
 I ſette the chalice with the holy relyques / that ȝit in to
 this daye beeth contenede therynne / in a convenient
 place beſyde the awtere / with due reuerence to be kept.
 After this I went to the pope and made to hym myne
 confeſſioun: with ſothfaſt tellynge of al the caſe byfore-
 ſeide / and of al my fynne. And after he hadde enioyned
 me penaunce and dewe ſatiffaccioun / he aſſoillede me /
 and let me goo. And ſo aſtir the myracle publifched and

knownen there comen fro dyuers contrees mykel folk to see tho preciouſe relikes ⁊ with grete reuerence magnyfieng oure loord Jesu / that alone wirceth ſuche hye merueyles.

¶ And than at the ende / the forſeide preeſt preyde the clerkes of ſeynt hughe / to the whiche he tolde all the forſeide tale / that they wolde alſo telle it to hym / ſo that he myȝte be holpen as anentes god thoruȝ his holy prayers. And whanne they hadde ſo done / ſuppoſyng that he wolde with a grete deſire haue gone forto ſee the forſeide merueyles / he anſwerde in this manere ſentence that is worthely to be noted touchyng the feith of this holy ſacrament: Wele / he ſeide / in the name / lete hem haue to hem ſelf tho tokenes of her myſbileue. What is that to vs of theſe thinges ⁊ whether we / that euery day ſeen with the treweſt ynnere ſight of oure ſoule alle holy and fully this heuenly ſacrifice / haue in merueyle the particulers ymages of this ȝiſte of god / as who ſeith nay? But lette hym goo ſee tho litel ſmale porciouns therof with his bodily eyȝe / that ſeeth not alle the hole with his ynnere goſtely eyȝe. And whan he hadde thus ſeide / ȝeuyng his bleſſyng to the preoſt at his goyng / afterward he reprehended his meyne of here curioſite ⁊ and not only ſtabled hem in byleue / but alſo declared opynly that thoo thinges that oure feith techith vs ſchulde be vnderſtonde and holde more certeynly of trewe byleuyng men than thoo thinges that this erthely light by reſoun ſcheweth to bodily ſight. Thus oure loord of his ſpecial grace by opoun myracles and merueyles / ſchewed in this bleſſid ſacrament / draweth ſom folk out of here myſbyleue and ſtableth hem and ſtrengtheth in trewe bileue / as hit is now ſchewed in tweyne maneres.

¶ Touchyng the thridde cauſe of ſchewyng myracles ¶ Tercia

causa mira-
culorum in
sacramento.

¶ Greg-
orius.

¶ De
quodam
a vinculis
absoluto
virtute
sacre hostie.

and mervayles in this bleffid sacrament / that is to opyn
preef of the grete vertu therof in delyueraunce of peynes
and fauynges fro bodily mefchief and goostly / Seint
Gregory tellith in his dyaloges and also in a Omeleye
vppon that gospel of luke *Si quis venit ad me / &c.* how
there was not longe bifore his tyme a man taken by
enemyes and lad in to fer contreyes / and there leyde
in prifoun and fette in hard bondes longe tyme : and after
many dayes his wyf / that herde na more of hym and
fuppofed that he had be dede / lette fynge euery wyke
ones a melle / and offred the facred hooft for his foule :
and also ofte as tho melle were fo done for his foule /
fo ofte tymes his fetres and bondes were loofed in that
prifoun. For longe tyme after / whan he was delyuered
out of prifoun and come home in to his owne contrey / he
tolde his wyf with grete merueylle / how that certeyn
dayes euery wyke his bondes were loofed and vndone.
And his wyf / befily acountynge and notynge thoo self
dayes / vnderftood wele and hadde knowleche that as ofte
as fche lete offre the facrede hooft for hym / fo ofte was he
loofed and his bondes vndone. And thanne the forfeide
feynt Gregor concludith in this fentence : Wherefore / dere
bretheren / herof in certeyn confideracioun taketh and
gadareth in to your mynde of the facrede hooft / that is
offred of vs : how moche hit may in oure self vnbynde the
goostly bonde of oure herte / fithen that hit offrede of oon
man was of fo grete vertue that hit myghte loofe in
anothere the bonde of his bodye. Wherefore moche
oweth euery preest to loue forto fynge his maffe ofte
fithes / and forto difpofe hym therto by clene lyf and con-
tricioun and confeffioun.

¶ De
quodam in
mari fal.

¶ To the self purpos also the forfeide feynt Gregor
telleth in that book cleped *Dyalogus* / how vppon a tyme

whan a bifchope was in the see toward Rome / and there
 came vppon hym so grete a tempest that he was in uato virtute
sacre hostie.
 despayre euere to scape and come to lande / the schip
 man that was in a litel bote folowyng the schippe / after
 that the rope wherwith the boot was bounden to the
 schippe by violence of that tempeste was broken / sodenly
 with the self boote he was so cast amonges the wawes of
 the see that the bissshop sawe no more of hym. And after
 ward whan the bisschoppes schippe after many periles was
 dryue to lande in a certeyne Ile / the thridde day he
 wente by the see side besily lokyng whether he myzte
 haue seyn of the bote or of the schipman byfore seide.
 But whan he myzte nouzt see of hem in any partie of
 the see / supposyng that the schipman was drowned and
 deed / hauyng greet sorwe for hym he lette synge a masse
 and offre the helesfulle sacrifice of goddes body for the
 assoillyng of his soule. And afterward / in the self
 schippe restored / he took the see toward Itale : and whan
 he came to the hauene of Rome / there sodeynly he fonde
 alyue the forseide schipman that he wende had be dede :
 wherof gladde and ioyfulle / he asked hym in what manere
 he myzte lyue so many dayes in so grete perile of the see.
 And he answerde and tolde how ofte fithes in the floodes
 of that tempeste he was cast vp and downe / now aboue
 the bote ful of water and now vnder : and at the laste /
 what for trauaylle and what for fastyng / whan he was so
 ouercome and nere dede that he wiste neyther forsothe
 whether he slepte or woke / sodeynly hym thougt that one
 appered to hym in myddes of the see and gaf hym brede
 to ete : the whiche also sone as he hadde eten he toke
 strengthe : and sone after in a schippe that came therby
 he was taken and brougt to lande saaf. And whan the
 bissshop hadde asked of hym and vnderstande the day in

the whiche he hadde resceyued the forseide brede and was refresched / than knewe he well that it was the self day in the whiche he lete the preeft synge for hym and offred the sacred hooſte in the forseide yle for his soule.

¶ Thus scheweth oure loord openly by myracles and merveyles the fouereigne vertu of this bleſſid ſacrament : and that not only in helpynge and ſauynge of men alyue / as it is now here byforeſeide / but alſo / that is more to charge / in looſyng and vnbyndynge of ſoules hens paſſid out of the fyre and the peynes of purgatorie / as the ſelf ſeint Gregor telleth in the forseide book pleynly of a monke that for the ſynne of proprete was in the peyne of purgatorie : and after that the ſacrede hoſte was offrede for hym thritty dayes / he was releſed and delyuered out of peyne. And alſo how another ſoule was delyuered out of peyne by vertu of that bleſſid ſacrament offred for it alle the dayes of a wyke.

¶ And here mowe we ſeen open preef of the paſſyngge profite and vertu of ſpecial meſſes done and ſongen bothe for quyke and for dede. For as the ſelf ſeint Gregor ſeith / the holy ſacrede hoſte ſyngulerly and ſouereignly helpeth to vnbynde oure ſoules fro ſynne / and moſt principally pleſeth the kyng of heuene and maketh hym ſawht to vs whanne he cometh to deme vs : ſo that it be offred with teris of compunccioun / and clannesse of herte. For he that in hym ſelf ryſinge fro deeth ſchal neuer dye : 3it by this bleſſid hooſte in his myſterie ſuffreth oft for vs. For as ofte as we offren to hym the hooſte of his paſſioun / ſo ofte we maken newe to vs his paſſioun to oure vnbyndynge fro ſynne. Thus oure lorde Jeſu / fulle of mercye / and ſchewyng to vs ſouereynly his endeles mercye in makynge and 3euynge of this moſt preciouſe goostly mete of his bleſſid body / worcheth in dyuers maneres / as it is

feide / his merveyles and myracles openly schewed in this excellent sacrament and ȝit conteyneth priuely and wonderfully there he voucheth faaf in hem that by trewe byleue and loue dreden hym. But this loue and drede wanteth many grete clerkes / the whiche leuen so mykel vppon her owne kyndely refoun and the principles of philosophie / that is mannis wisdom grounded only in kyndely refoun of man / that they wole not leue the trewe feith taught by holy chirche of thes blessed sacrament : and therfore they fele not the sothfast comfortable effecte of the merveyulous myracles byforeseide / neyther opoun nor pryue / touching this holy sacramento. Wherefore mychel folk is deceyued in that partie that rather ȝeuen credence to that a grete clerk techeth acordynge to kyndely refoun / than to that holy chirche techeth here of onely in byleue aboue refoun. For there may no man fonnere erre in byleue of the sacramentis of holy chirche / and specially in this hye wonderfule sacrament of cristes precious flesche and blood / than may grete clerkes but they haue grace of trewe mekenesse and loue drede / wherby they leue her owne witte and kyndely refoun and submytte hem lowly by trewe byleue to the doctryne of holy chirche. That grace god graunte vs specially of his grete mercy in these laste dayes that bene / as hit semeth / nygh to the comynge of antecrist and his disciples : the whiche schulle principally sonde to destroye the trewe feith of his bleffid sacrament : and that by grete clergie of mannis cunnyng / and by merueyles and myracles worchyng / as feint Gregor in his morales vppon that word of Crist in the gospel / spekyng of antecrist and his disciples / feith in this sentence : There schole rise vp false cristen men and false prophetes / and thei schole schewe and worche grete signes and wondres : in to so

¶ Mor.
xxxij^o
et Job. xl^o.
¶ Surgent
pseudo-
christi et
pseudo-
prophete.

much that they that beeth goddis chofen folk / if it may be / schole be brouȝt in to errour. Sothely / feith seint Gregor / now oure trewe martires worchene merueyles what tyme they suffren turmentis and peynes / but thanne / that is to seie at the comynge of antecrist his disciples / whanne they ȝeue turmentis and peynes they schole also therwith worche merueyles. Lete vs thanne thinke and haue in mynde what temptacioun of mannis thouȝt that schal be / whan the meke martir submytteth his body to tormentis / and neuertheles the tormentor byfore his eyzen worcheth myracles. Whos vertu schal than be so fadly grounded in byleue that ne he schal be meued in his thouȝt what tyme he feeth that he that tormentith also therwith by signes and tokenes opunly schyneth? For thanne schal antecrist be hye in worschippe by merueyles worchyng / and harde and scharpe by cruelte of tumentyng.

¶ These ben the wordes of that holy doctour seint Gregor / and many mo / spekyng of the wonderful myght of antecrist and his disciples: and the grete temptacioun that schal be in that tyme of cristen men. And it is likly by resoun that as the moſte confort of oure cristen byleue ſtant in the moſt excellent ſacrament of criſtes body / ſo antecrist and his diſciples ſcholen principally worche in to deſtruccioun firſt of the trewe byleue of this bleſſid ſacrament in the forſeide tweyne maneres / that is to ſeie: by clergie and euydence of worldes kunnyng acordynge to naturel reſoun / and by merueyles and myracles worchyng in falſe decepcioun. And of the firſte manere worchyng / we haue ſeyn in oure dayes how the diſciples of Antecriſt / that ben cleped lollardes / hauē made moche diffencioun and diuiſioun in holy chirche / and putte many men in to errour of this bleſſid ſacrament by

the false doctryne of her mayster: the whiche thorow his grete clergie and kunnyng of philosophye was deceyued in that he gaf more credence to the doctryne of Aristotil / that stant only in naturel resoun of man / than he dide to the doctryne of holy chirche and the trewe doctoures therof touchyng this preciouſe ſacrament. For Aristotel techeth / as kyndely resoun acordeth / that the accidentes of brede or wyne / that is to ſeie the colour / the ſauour / and ſo forth of other / mowe not be but in the ſubſtaunce of breed or wyne after her kynde. But the doctryne of holy chirche is: that in this bleſſid ſacrament by ſpecial myracle of god aboue kynde the colour / the ſauour / and other accidentes of breed and wyn been there with oute here kyndely ſubiecte / that is to ſeie with oute the ſubſtaunce of breed and wyne that was byfore the confeſſioun. And for as meche as this doctryne of holy chirche is aȝenſt the principles of philosophie / that is naturel ſcience: therefore the forſeide maſter of lollardes reprouede hit and ſcornede hit: and ſo he errede hym ſelf and made many othere to erre touchyng the byleue of this holyeſt ſacrament / the whiche ȝeue more credence to hym for the opynyoun of his grete clergie / than to the trewe doctryne of holy chirche. And thus ȝit in oure dayes hath antecriſt wrouȝt in the firſte manere byforeſeide by this false maſter of lollardes / and many othere of his diſciples / into deſtruccioun of trewe criſten byleue touchyng this bleſſid ſacrament of criſtes body / and many other poyntis aȝenſt holy chirche / with oute the ſecounde manere / that is to ſeie worching of merueyles and myracles. For and antecriſt had in hem hadde ſo grete power that they hadde with here refouns alſo wrouȝt merueyles and myracles / hit hadde be likly that holy chirche / and the trewe byleue ſpecially of this bleſſid

sacrament / in grete partie hadde be destroyed for the vnstabilenes of the moste partie of the peple: notwithstandinge the grete merveyles and myracles / many and fele / that oure lord hath schewed here bifore in this holy sacrament / as it is seide / to strengthe vs and stable vs in trewe byleue that holy chirche hath tawȝt vs thereof. In the whiche bileue by resoun we schulde be so sadly sette that after the sentence of the apostle poule: Thogh ther cam down an aungel fro heuene and tauȝte the contrarie / we scholde not ȝeue credence to hym / but holde hym as cursed. But footh it is that there may none trewe aungel teche the contrarye of the byleue of holy chirche: and therefore he that so dooth is the aungel of Sathanas and not of god / as bene alle the false lollardes that now bene / the whiche haue neyther trewe drede / nor parfite loue of oure lord Jesu: and therefore they fele not the goostly swetnes of this heuenly mete of his precious body in the likynge mynde of his merveyles schewed in that blessid sacrament. But we that thorū grace standen in trewe byleue / as holy chirche hath tawȝt vs / of this souereyn holyest sacrament / with goostly likynge of soule haue we in mynde not only the merueyles and myracles wryten and preched of that holy sacrament in dyuers maneres schewed / as it is bifore seide: but also confidre we how that oure loord Jesu of his vnspekable goodnesse schewed to mankynde / he ȝeueh hym self to vs euery day bodily in that precious sacrament / as in a conclusioun and most special mynde of all his blessid lyfe to souereigne confort and help of oure wrecchid lyfe: the whiche is fulle of temptaciouns and ouer sette with manye enemyes. Wherefore hit is spedefull to vs contynuely to crye after help of the soueryn vertu of this blessid sacrament by the wordes that holy chirche syngeth in the ympne of this

sacrament / thus : O thou helesful hooft / that openeft the dore of heuene / the batayles of oure enemyes oppreflen and ouerfetten vs : wherfore zeue vs ftrengethe of withftandynge and brynge vs thi helpe to here ouercomynge / alfo to withftondynge of temptaciouns and ouercomynge of vices / to getynge of vertues and encrees of feruent affecciouns in the loue of oure loord Jefu.

¶ O falutaris hoflia,
etc.

¶ As for a full ende of alle his bleffid lyf byfore writen / here foloweth a fchort deuoute preyer to hym / and his bleffid body in the facrament of the awtere : the whiche oweth to be feide in prefence of that holy facrament at the mafte with inward deuocioun.

HEyle / holyeft body of oure lord Jefu crist / that art now fothfaftly conteyned here in this moft excellent facramente ! I knowe leche the myne lord god with my mowth : I loue the with all my herte : and I defire the with all the ynward affeccioun of my foule. I befeke the / fwete Jefu / that thou vouche fauf of thyne fouereyn goodneffe this day fo benignely and gracioufly to uifite my feke foule / defirynge to receyue the gooftly / oure helesful facrifce and welle of alle graces / that I may with gladnes fynde medicyne and hele in body and foule by vertue of thi bleffid prefence. Beholde not / lord Jefu / to myne wickedneffes and manyfolde necligences and myn grete vnkyndeneffe / but rather to thyne fouereyn mercy and endeles godeneffe. Sothely thou art that holy lambe with oute wemme of fynne / that this day art offred to the euerlaftyng fader of heuene for the redempcioun of all the world. O thou fwettest manna / aungels mete ! O thou moft likynge gooftly drink / brynge in to my inward mowth that hony fwete tafte of thyne helesful prefence. Kyndeale in me the feruour of thyne charite : quenche in

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me all manere vices : schede into me the plente of vertues : encrese in me the giftes of grace : and zeue me hele of body and soule to thi plesynge. My god / I beseke the that thou wille so graciously bowe the / and fro thi hye heuene nowe come downe to me / that I / knytte and ioynede to the / be made oon spirit with the. O thou worschipfulle sacrament / I beseke the that alle myne enemyes be putte away fro me by the strengthe of the / and alle my synnes forzeuen / and alle wickednesse be excluded by the blessid presence of the. Goode purpos / loord / thou zeue me : myne maneres thou correcte and amende : and alle myne werkes and dedes thou dispose in thy wille. My witte and vnderstandynge by the / swete Jesu / be made here clere with a newe light of grace : myn affeccoun be enflawmed with fyre of thi loue / and myn hope confortd and strengthed with this blessid sacrament : so that my lyf here profite euer in amendement to bettir : and at the laste fro this wrecchid world with a blessid departynge that I may come with the to lyf euerlastynge. Jesu lorde by vertu and grace of thy lyf blessid with owte endyng. Amen. Amen. Amen.

EXPLICIT SPECULUM VITE CHRISTI COMPLETE.

¶ Jesu lorde thy blessid lyf helpe and conforte oure wrecchid lyf.

¶ Iste liber translatus fuit de latino in anglicum per dominum Nicholaum loue / Priorem Monasterij de Mounte grace / ordinis cartusienfis.

GLOSSARY

A Boueforthe, *above*, 138.
 About, *occupied, busy*, 93, 159.
 Abreyde, *to upbraid*, 226.
 Accorde, *to reconcile; to agree*, 16, 17.
 Adradde, *adred, afraid*, 87, 155.
 Affectuosly, *affectionately*, 269.
 Azeynseye, *to gainsay, oppose*, 15.
 Algate, *always*, 20.
 Allone, *only*, 169.
 Alther, *of all*, 14.
 Altherhigest, *highest of all*, 28.
 Anemptes, *anent, concerning*, 12.
 Anentysche, *to make (oneself) of no account*, 43, 81.
 Appaie, *to requite*, 84.
 Apte, *fitting, suitable*, 247.
 Architryclyne, *the ruler of a feast*, 106, 107.
 Arette, *to attribute or ascribe to*, 30, 104.
 Arte, *to constrain or cramp*, 239.
 Aseeth, *satisfaction, reparation*, 220.
 Askes, *ashes*, 298.
 Aspie, *to espy, look after, watch*, 76, 129.
 Assoille, *to absolve*, 180.
 Astonyed, *astonished, surprised*, 26.
 Attentely, *attentively*, 259.
 Auter, *altar*, 61.
 Avisement, *thought, consideration*, 30.
 Avoutrie, *adultery*, 41.
 Awmenere, *almoner*, 57.

B Anker, *a covering or rug for a bench or chair*, 98.

Bapteme, *baptism*, 54.
 Barne, *bosom*, 21.
 Bede, *to bid, ask*, 117.
 Benefice, *benefit*, 43, 55.
 Bigge, *to buy*, 58.
 Bihight, *promised*.
 Blabering, *speaking foolishly*, 217.
 Blowyng, *boasting*, 101.
 Boistous, *hard, harsh*, 106.
 Borde, *board, table*, 105.
 Bostousnesse, *roughness*, 133.
 Bourdyng, *jesting*, 173.
 Brent, *burnt*, 114.
 Brisour, *bruise*, 230.
 Brosure, *bruise*, 237.
 Bustous, *rough, hard*, 25, 69.
 Buxome, *obedient*, 28.
 Buxumnesse, *obedience*, 64.
 Byheste, *a promise*, 149.
 Byhiȝt, *promised*, 110. So Byhoten, 148.
 Bynetheforthe, *beneath*, 138.
 Bythenke, *to bethink*, 40.

C An, *to know, have knowledge of*, 88.
 Careyne (*carrion*), *a dead body*, 178.
 Chargeant, *burdensome*, 37.
 Charre, *a domestic service*, 83.
 Chas, *chose*, 49.
 Chere, *countenance, face*, 24, 110.
 Chere, *dear, beloved*, 24, 73.
 Chese, *to choose*.
 Cheueteyn, *chieftain*, 103.
 Circumsided, *circumcised*.
 Circumspecte, *watchful*, 134.
 Clepen, *to call, name*.

Clergial(ly, *learned(ly)*, 128, 165.
 Clergie, *learning*, 320.
 Clippe, *to clasp, embrace*, 37.
 Close, *to enclose*, 293.
 Closere, *an enclosed space or place*, 46.
 Combre, *to encumber*, 115.
 Compuncte, *affected with compunction*, 168.
 Comune, *publicity*, 112.
 Conclude, *to overcome in argument, to silence*, 94, 120.
 Conge, *to bid farewell to*, 255.
 Contenaunce, *content, satisfaction*, 63.
 Contrariete, *contrariness, opposition*, 108.
 Contrarious, *contrary*, 16.
 Corone, *a crown; to crown*, 35.
 Couenable, *proper, fitting*, 84.
 Couetise, *greed, cupidity*, 7.
 Cracche, *manger*, 46.
 Cure, *care, (spiritual) charge*, 103, 156.
 Curiosite, *daintiness, fineness*, 68, 69.
 Curious, *dainty, fine, rich*, 69.
 Customable, *customary, usual, regular*, 11.
 Customably, *according to custom, usually, commonly*, 101, 163, 180.

D Efaute, *defect; lack*, 105.
 Delices, *delights*, 272.
 Deme, *to judge*, 120.
 Demere, *a judge*, 93.
 Demynge, *judgement*, 164.
 Departe, *to divide, separate, part*, 12, 25.
 Derworthe, *dear, beloved*, 23.
 Derworthely, *dearly, lovingly*, 37.
 Despite, *injury*, 81.
 Despoyle, *to despoil, deprive*, 139.
 Deynte, *delicate*, 149.
 Deyntethe, *agreeableness*, 300.
 Dizte, *to prepare, make ready, to dress (food, etc.)*, 39, 96, 251.

Discater, *to scatter*, 233.
 Disese, *to trouble*, 41.
 Disesy, *troublesome*, 37.
 Disparkle, *to disperse, scatter*, 273.
 Dobeler, *a platter or dish*, 199.
 Dome, *judgement*, 13, 163.
 Domesman, *a judge*, 82, 104.
 Drenche, *to drown*, 144.
 Dromonde, *a camel*, 55.
 Dure, *to last, endure*, 296.
 Dwere, *doubt*, 170.
 Dyke, *a ditch*, 245.
 Dyuersorie, *a place to which one goes for shelter*, 46.

E Dicatyffe, *instructive*, 158.
 Este, *again*, 95.
 Eleuate, *exalted, raised*, 58.
 Elles, *else, otherwise*, 129.
 Entencion, *mental application, attention*, 92.
 Ententifly, *attentively*, 40, 76.
 Estyme, *to estimate*, 121, 142.
 Euene, *equal*, 50, 87.
 Excite, *to restore to consciousness*, 246.
 Excusacioun, *release*, 152.
 Exequies, *funeral ceremony*, 167.
 Eyled (*ailed*), *caused*, 77.
 Eysel, *vinegar*, 242.

F Alle, *to befall, happen*, 168.
 Fantasme, *a spirit, phantom*, 144.
 Fele, *many*, 59.
 Felly, *craftily*, 193.
 Fenne, *filth, dirt*, 229.
 Fer, *far*, 25.
 Ferforth, *to a definite degree*.
 Fette, *to fetch*, 127.
 Ficche, *to fix*, 237.
 Flode, *a river*, 72.
 Flome, *a stream, river*, 72.
 Folye, *foolish*, 182.
 Foredo, *to destroy*, 16.
 Forfete, *to do wrong, sin*, 16, 18.
 Forleder, *leader*, 56.

Forthinke, *to repent*, 191.
 Forthy, *for this reason*, 59.
 Foundement, *foundation*, 82.
 Frote, *to rub*, 129.
 Fructuous, *fruitful, instructive*,
 100, 115.
 Fulfille, *to fill to the full*, 38.

GAn, *began*, 94.
 Gladed, *made glad*, 38, 63.
 Gloteny, *gluttony*, 132.
 Glottery, *gluttony*, 131.
 Gnarre, *a snare*, 137.
 Guernayle, *government, guidance*,
 159.
 Greuouste, *grievousness, heinous-*
ness, 176.
 Ground, *foundation*, 34, 104.
 Grounde, *to establish, found*, 9,
 33.

HAlf, *halue, side, part*, 146, 249.
 Harneis, *equipment, equipment*,
 85.
 Hele, *to hide, cover*, 45, 90.
 Helynge, *covering, roof*, 116.
 Herbergere (*harbinger*), *one whose*
special duty it is to provide lodging,
 85.
 Herborwe, *lodging, shelter*, 46, 59;
to harbour, lodge, 74.
 Hiȝe, *to raise or exalt*, 81.
 Hile, *to cover* (cf. Hele), 254.
 Hirdemen *herdsmen*, 54.
 Homely, *familiarly*, 120.
 Hope, *to think, believe, expect*, 75,
 82.
 Horribilite, *horribleness*, 178.
 Hospitale, *a hostelry*, 77.
 Hosterye, *a hostel*, 188.

IDel, *idleness*, 78.
 Illude, *to mock, deride*, 232.
 Illusioun, *scorn, mockery*, 235.
 Importable, *unbearable*, 145.
 Infect, *steeped, tainted*, 70.
 I-now, *enough*, 123.

JActaunce, *a boast*, 42.
 Jangelere, *a talker, wrangler*,
 27, 48.

KAreyne (cf. Careyne), 179.
 Katel (*cattle*), *property, goods*,
 45.
 Keuerchief, *kerchief*, 47.
 Kindly, *by nature, naturally*.
 Knowleche, *to acknowledge*, 75.
 Kunnyng, *knowledge*, 127.

LAwhe, *to laugh*, 23, 161.
 Lawher, *a laughter*, 48.
 Leef, *desirous, willing*, 116.
 Lendes, *the loins*, 237.
 Lered, *learned*, 162.
 Lese, *to lose*, 69.
 Lesyng, *lying, untruth*, 151.
 Let, *to hinder, prevent*.
 Leue, *to believe*, 10.
 Leueful, *permissible*, 70.
 Lewd, *unlearned, simple*.
 Libelle, *a written statement*, 111.
 Likyng, *pleasant*, 133; *pleasure,*
inclination, 135.
 Longe, *to belong*, 13, 63.
 Loue, *to praise*.
 Loutyng, *bowing*, 309.
 Low, *to lower or humble (oneself)*,
 81.
 Lowely, *humbly*, 85.
 Lynage, *lineage*, 46.

MAgge (*tales*), *worthless(stories)*,
 208.
 Maundement, *command, command-*
ment, 14, 282.
 Mawgrey, *ill will*, 125.
 Mawmetrye, *idolatry*, 44.
 Mawmette, *an idol*, 68.
 Mede, *reward*, 110.
 Medle, *to mix*, 155, 165.
 Meke, *to humble*, 59.
 Menge, *to mix*, 71.
 Merciable, *merciful*, 227.

Meyny, *retinue, company*, 56.
 Mistermen, *workmen, mechanics*, 247.
 Morneys, *mortice*, 239.
 Myche, *mykel, much*.
 Mynde, *memory, commemoration*, 303.
 Mynistre, *a servant*, 107.
 Mysleuyng, *misbelief*, 130.
 Mystely, *in a hidden or mysterious manner*, 173.
 Mysterie, *(hidden) doctrine*, 79, 106.

NAmeliche, *chiefly, especially*, 48.
 Nedy, *bound, obliged*, 60.
 Nemened, *mentioned*, 312.
 Nempned, *named*, 11, 100.
 Nere, *were not*, 209.
 Nerre, *nearer*, 91.
 Nese, *nose*, 47.
 Newely, *anew*, 251.
 Neyzheboore, *neighbour*, 161.
 Norisshe, *to nourish*, 132.
 Notability, *a notable thing*, 151.
 Nouȝt, *not*, 41.
 Noye, *to annoy, harm*, 242.
 Noyous, *harmful, troublesome*, 49, 65.
 Nygunrye, *niggardliness*, 187.
 Nyh(e, *nigh, near*, 46, 72.

OBeysaunt, *obedient*, 305.
 Obreydyng, *upbraiding*, 232.
 One, *to unite*, 32, 93.
 Or, *ere*, 25.
 Ordeyne, *to prepare*, 97.
 Otherwhile, *at other times*, 83, 101.
 Ouyterly, *utterly*, 97.
 Outake, *except*, 22, 129.
 Owe, *to be obliged*, 29.
 Owhere, *anywhere*, 12.

PAie, *comfort, satisfaction*, 269.
 Paletike, *paralysed*, 116.
 Partyrer, *partaker*, 278.
 Pasch, paske, *Passover*, 278-80.

Passyng, *surpassing, pre-eminent*, 259.
 Pilche, *a coat or robe made of skin dressed with the hair*, 49.
 Pistle, *epistle*, 50.
 Plenerly, *fully*, 149.
 Plente, *fullness, abundance*, 309.
 Plenteuous, *possessing plenty, wealthy*, 40.
 Plenteuously, *plentifully*, 84.
 Preciosite, *great worth or value*, 133.
 Precony, *commendation*, 58.
 Predicacioun, *preaching*, 86.
 Preue, *to prove*.
 Priue, *private*, 24.
 Priue, *to deprive*, 139.
 Priuete, *privacy; secret counsel*, 10, 287.
 Proper, *(one's) own*.
 Propurly, *properly*, 11.
 Puple, *people*, 55, 188.
 Pure, *very; mere*, 60, 66.
 Purveye, *to provide, supply*, 96.
 Pynefulle, *hard, painful*.
 Pytte, *a pool*, 126.

RAble, *to say rapidly, to gabble*, 113.
 Rebelle, *rebellious*, 133.
 Recluse, *religious, monks or nuns*, 92.
 Recluse, *shut up*, 42, 43.
 Reclusion, *the fact of being shut up*, 43.
 Refete, *to refresh*, 309.
 Refourm, *to restore (peace)*, 121.
 Refreyn, *to restrain*, 94.
 Refute, *refuge*, 118.
 Rehete, *to comfort, to refresh*, 97, 98.
 Renoue, *to renew*, 241.
 Reward, *heed, regard*, 118.
 Rewarde, *to regard*, 27.
 Rewme, *realm*, 86.
 Richesse, *wealth; riches*, 73, 109.
 Rowne, *to whisper*, 106.

- S**Ad, *firm, serious*, 86.
 Sadly, *stedfastly, firmly*, 80, 272.
 Sakerynge, *consecration*, 311.
 Salue, *to salule, greet*, 97.
 Say, *saw*, 26.
 Schrewe, *an evil-liver, sinner*, 28.
 Schrifte, *confession*, 114.
 Schylde; God schylde! *God for-bid!* 78.
 Schypherd, *shepherd*, 49.
 Scripture, *writing*, 8.
 Secretary, *an intimate friend*, 218.
 Sely, *holy, blessed; simple*, 75.
 Semblaunt, *countenance; appearance*, 27, 264.
 Semeliche, *seeming*, 59.
 Sengler, *particular*, 60.
 Sensualit(i)e, *perception, sense, the senses*, 67, 132.
 Sepulture, *a sepulchre, tomb*, 253.
 Seurynge, *a partition*, 83.
 Sewe, *to follow*.
 Seysone, *seizin, sasine, possession*, 294.
 Sicke, *a shekel*, 188.
 Signe, *to make the sign of the cross over (a person)*, 252.
 Siker, *safe, secure*, 8; *to assure*, 144.
 Sikernessee, *security*, 257.
 Singuler, *particular, certain*, 101.
 Skape, *to escape*, 137.
 Skilfull, *reasonable*, 115.
 Skille, *reason*, 45, 51.
 Somere, *a summoner*, 85.
 Sothe, *sooth, the, or a, truth*, 125.
 Sothen, *sodden, boiled*, 128.
 Sothfastness, *truth*.
 Sothly, *truly*.
 Spedeful, *profitable*, 143.
 Spere, *to fasten, close*, 257, 291.
 Spices, *species, kinds*, 132, 133.
 Spitouse, *despiteful*, 256.
 Sprang, *shed*, 50.
 Spreyne, *to sprinkle*, 265.
 Squeymous, *squeamish, fastidious*, 48.
 Stable, *to establish, rest; to strengthen*, 11, 142, 272.
 Stede, *place; preference*, 101.
 Steke, *to close, shut*, 242.
 Stene, *a stone jar or pitcher*, 106.
 Step (a mistranslation of *L. vestigium, mark*), 281, 297.
 Steryng, *stirring, incentive, instigation*, 134, 313.
 Stie, *to ascend* (cf. *Upstize*), 269.
 Stoken, *closed, shut*, 26.
 Stonen, *stone*, 52.
 Stynte, *to cease*, 256.
 Subdyte, *subject*, 45.
 Sudarye, *a napkin*, 252.
 Sufferable, *liable to suffer*, 52.
 Sugette, *subject*, 45.
 Superflue, *superfluous*, 53.
 Suppoayle, *support*, 47.
 Sweuene, *a dream*, 183.
 Syhe, *saw*, 23.
TApite, *a carpet*, 57.
 Temerarie, *bold*, 93.
 Tente, *heed, attention*, 77.
 Tentinge, *purposing*, 159.
 Terme, *space or period of time*, 38.
 Terme, *limit*, 132.
 Termyne, *to determine, settle*, 17, 19.
 Thankes (her), *of their own will or desire*, 140.
 They, *though*, 98.
 Tother, *the other*, 125.
 Trauailous, *troublesome, difficult*, 65, 143.
 Trecchour, *a traitor*, 139.
 Tresorie, *a coffer*, 58.
 Trete, *a treatise*, 165.
 Triacle (treacle), *medicine*, 201.
 Trillyng, *shaking, twirling*, 112.
 Tristily, *trustfully, confidently*, 42, 149.
 Trone, *a throne*, 14.
 Trowed, *believed, supposed*, 100.
 Turblyng, *turmoil, noise*, 92.
 Turtle, *a dove*, 58.

Twynne, *to separate, part*, 252.
 Tyraunterie, *tyranny*, 161.

U^Nderfonge, *to take, receive*,
 62.
 Unhiled, *uncovered*, 103.
 Unkede, *uncouth, strange*, 120.
 Unkouth, *unknown, strange*, 46, 68.
 Unkunning, *ignorance*, 190.
 Unmyzte, *weakness*, 135.
 Unnethe(s), *scarcely*, 67, 75.
 Unsely, *wicked, wretched*, 225.
 Untrowynge, *misbelief*, 40.
 Untyme, *wrong time*, 133.
 Unwetynge, *unaware*.
 Unwitte, *want of wit; folly*, 19.
 Upstize, *to ascend*.

V^Iker, *representative, vicar*, 122.
 Vileynsly, *villainously*, 225.

W^Ake, *to watch*, 141.
 Wakkerly, *watchful*, 224.
 Wakyng, *watching, watch*, 143.
 Wem(m)e, *blemish, mark*, 199, 262.
 Wende, *supposed*, 74.
 Werne, *to turn away, refuse*, 46.
 Weryede, *worried, torn*, 114.
 Wische, *wisshe, washed*, 119.
 Wiste, *knew*.
 Withinforth, *within, inwardly*.
 Withoutforth, *without, outwardly*.
 Wodenes, *madness*, 41.
 Wrizte, *a carpenter, wright*, 81.

Y^Mpne, *a hymn*, 190.
 Ynne, *to lodge*, 313.

3^Ede, *went*.
 3^Erde (*yard*), *a garden*, 218.

THE END

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